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FLORENTINE CODEX

Florentine Codex

General History of the Things of New Spain

FRAY BERNARDINO DE SAHAGUN

3: Sahagún M-5 (1529-1590) 1951 NU7 Aztec NU7

080

Book 2—The Ceremonies

Translated from the Aztec into English, with notes and illustrations

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IN THIRTEEN PARTS

PART III

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BOOK TWO–THE CEREMONIES

Segundo libro, que trata, del
calendario, fiestas, y ceri
monjas, sacrificios, y so
lenjdades: que estos na
turales, desta nue
ua españa, hazi
an: a honrra
de sus dioses

Ponese al cabo, deste libro, por via de
apendiz: los edificios, officios
y serujcios: y officia
les, que auja
en el templo
mexicano

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[p. X contains no textual material]

De las Cerimonjas

SECOND BOOK, WHICH TREATETH OF THE FEASTS AND SACRIFICES BY WHICH THESE NATIVES HONORED THEIR GODS IN THEIR STATE OF INFIDELITY.

* * *

805 X796 First Chapter, concerning the calendar and the feasts of fixed date, the first of which is the one which followeth.[1]

The first month of the year was called, among the Mexicans, Atl caualo, and in other parts Quauitl eua. This month began upon the second day of February, when we celebrate the Purification of Our Lady. On the first day of this month, they celebrated a feast in honor—according to some—of the Tlaloc gods, whom they held to be gods of rain; [or]—according to others—of their sister, the goddess of water, Chalchiuhtli icue; [or]—according to [still] others—in honor of the great priest or god of the winds, Quetzalcoatl. And we may say that [they celebrated the feast] in honor of all of these. This month and all the rest, which are eighteen [in number], each have twenty days. [776 184]

Atl caualo or Quauitl eua

X796 In this month they slew many children; they sacrificed them in many places upon the mountain tops, tearing from them their hearts, in honor of the gods of water, so that these might give them water or rain.

[493] The children whom they slew they decked in rich finery to take them to be killed; and they carried them in litters upon their shoulders. And the litter went adorned with feathers and flowers. [The

LIBRO SEGUNDO QUE TRATA DE LAS FIESTAS, Y SACRIFICIOS: CON QUE ESTOS NATURALES, HONRRAUAN A SUS DIOSES, EN EL TIEMPO DE SU INFIDELIDAD.

Capitulo primero, del canlendario, de las fiestas fixas, la primera de las quales es lo que se sigue.

El primero mes, del año se llamaua entre los mexicanos Atl caoalo: y en otras partes quavitl eoa. Este mes començaua en el segundo dia del mes de Hebrero quando nosotros celebramos, la purificacion, de nuestra señora. En el primero dia deste mes: celebrauan vna fiesta a honrra (segun algunos) de los dioses tlaloques, que los tenjan por dioses de la pluuja: y segun otros de su hermana, la diosa del agua, chalchiuhtli ycue: y segun otros a honrra del gran sacerdote, o dios de los vientos quetzalcoatl: y podemos dezir, que a hõrra de todos estos. Este mes, con todos los de mas, que son deziocho tienen a cada veynte dias.

5[2] d KL. **Atl caoalo, o quavitl eoa** d 1[3]
1 e En este mes matauan muchos njños e 2
2 f sacrificavanlos, en muchos lugares en f 3
3 g las cumbres de los montes: sacandoles g 4
4 A los coraçones a hõrra de los dioses del A 5
5 b agua, para que les diesẽ agua o llujia. b 6
6 c A los njños, que matauan: com- c 7
7 d ponjanlos con ricos atauios para lleuar- d 8
8 e los a matar, y lleuauanlos, en vnas e 9
9 f literas, sobre los hõbros: y las literas, f 10

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[1] The first nineteen chapters, largely a digest of more expanded material in Chapters 20-38, are presented unannotated; most of the translators' notes will be found in the later section. For these nineteen chapters the original has no corresponding Nahuatl text.

[2] Marginal notation: *Calculo deste calendario.*

[3] Marginal notation: *Cuenta del calẽdario romano.*

x 796 priests] proceeded playing [musical instruments], singing, and dancing before them.

[787] When they took the children to be slain, if they wept and shed many tears, those who carried them rejoiced, for they took [it] as an omen that they would have much rain that year.

x 796 727 Also in this month they slew many captives in honor of these same gods of the water. They slashed them first, [with their swords,] fighting them as they were tied upon a stone like a mill wheel; and when they threw them down, wounded, they carried them off to tear their hearts from them in the temple which was called Yopico.

When they slew these captives, their owners—they who had taken them—went gloriously arrayed in feathers, dancing before them and showing their valor. This continued through all the days of this month. In this feast were enacted many other ceremonies, which are set down at length in its telling (*fol.* 15).

yuan adornadas con plumajes, y con flores: yuan tañendo, cantando, y baylando delante dellos

Quando lleuauan a los njños a matar: si llorauan, y echauan muchas lagrimas, alegrauanse los, que los lleuauan: porque tomauan pronostico, de que aujan de tener, muchas aguas ese año.

Tambien en este mes: matauan muchos catiuos, a honrra de los mjsmos dioses del agua: acuchillauanlos primero peleando cõ ellos, atados sobre vna piedra, como muela de molino, y desque los derrocauan acuchillados: lleuauanlos a sacar el coraçon al templo, que se llamaua, iopico.

Quando matauan a estos captiuos: los dueños dellos, que los aujan captiuado, yvan gloriosamente ataujados cõ plumajes, y baylando delante dellos, mostrando su valentia. Esto pasaua por todos los dias, deste mes. Otras muchas cerjmonjas, se hazian en esta fiesta: las quales estan escriptas a la larga, en su historja. fo. 15.

The second month they named Tlacaxipeualiztli. On the first day of this month they celebrated a feast in honor of the god called Totec—[or], as another name, called Xipe—when they slew and flayed many slaves and captives.

Chapter 2
Tlacaxipeualiztli

From the captives whom they were to slay the owners themselves tore off the hair of the crowns of their heads and kept it as a relic. This they did in the tribal temple before the fire.

When the masters of the captives took their slaves to the temple where they were to slay them, they took them by the hair. And when they took them up the steps of the pyramid, some of the captives swooned, and their masters pulled them up and dragged them by the hair to the sacrificial stone where they were to die.

Having brought them to the sacrificial stone, which was a stone of three hands in height, or a little more, and two in width,* or almost, they threw them upon it, on their backs, and five [priests] seized them—two by the legs, two by the arms, and one by the head; and then came the priest who was to kill him. And he struck him with a flint [knife], held in both hands and made in the manner of a large lance head, between the breasts. And into the gash which he made, he thrust his hand and tore from [the victim] his heart; and then he offered it to the sun and cast it into a gourd vessel.

After having torn their hearts from them and poured the blood into a gourd vessel, which the master of the slain man himself received, they started the body rolling down the pyramid steps. It came to rest upon a small square below. There some old men, whom they called Quaquacuiltin, laid hold of it and carried it to their tribal temple, where they dismembered it and divided it up in order to eat it.

Al segundo mes, llamauan tlacaxipeoaliztli. En el primero dia deste mes: hazian vna fiesta a honrra del dios llamado Totec, y por otro nombre se llamaua xipe: donde matauan, y desellauan muchos esclauos y captiuos. 796x [805 776]

Cap. 2.

1 d KL. Tlacaxipeoaliztli d 22[1]
2 e A los captiuos que matauan: arran- e 23
3 f cauãlos, los cabellos de la coronjlla, y f 24
4 g guardauanlos, los mjsmos amos, como g 25
5 A por reliqujas: esto hazian eñ el calpul A 26
6 b delante del fuego. b 27
7 c Quando lleuauan los señores de los c 28
8 d catiuos a sus esclauos al templo: donde d 1[2]
9 e los aujan de matar, lleuanuanlos por e 2
10 f los cabellos: y quando los subian, por f 3
11 g las gradas del cu, algunos de los cap- g 4
12 A tiuos, desmayauan, y sus dueños los A 5
13 b subian arrastrando por los cabellos, b 6
14 c hasta el taxon donde aujan de morir. c 7
15 d Llegandolos al taxon: que era vna d 8
16 e piedra de tres palmos de alto, o poco e 9
17 f mas, y dos de ancho o casi: echauanlos f 10
18 g sobre ella de espaldas: y tomauanlos g 11
19 A cinco, dos por las piernas, y dos por A 12
20 b los braços, y vno por la cabeça: y venja b 13[3]
luego el sacerdote, que le auja de matar, y dauale con ambas manos, con vna piedra de pedernal: hecha a manera de hierro de lançon por los pechos, y por el agujero que hazia: metia la mano, y arrancauale el coraçon, y luego le ofrecia al sol, echauale en vna xicara. [413]

Despues de auerles sacado el coraçon, y despues de auer echado la sangre en vna xicara: la qual recebia el señor del mjsmo muerto: echauan el cuerpo a rrodar por las gradas abaxo del cu, yua a parar, en vna placeta abaxo: de alli le tomauan, vnos viejos, que llamavan quaquacujltin, y le lleuauã a su calpul: donde le despedaçauan, y le repartian pa comer. [415] [767 266]

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* Actually a palmo is defined as the span between thumb and end of little finger, hand outstretched. In Webster's Dictionary, the Portuguese palmo is 8.64 in.; in the Encyclopaedia Britannica (14th ed.), the Spanish palmo is 0.229 m. A handbreadth is estimated as 3-4 in.

[1] Marginal notation: Cabellos [illegible] pero.

[2] Marginal notation: [illegible] dos [illegible].

[3] Marginal notation: [illegible] at [illegible].

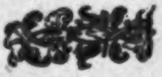
X796 Before they dismembered the captives, they flayed them; and others put on the skins, and, [wearing them,] fought mock fights with other youths, as if it were a war. And those [of one band] took captive [those of] the other [band].

[727] After what hath been set forth above, they slew other captives, battling with them—these being tied, by the waist, with a rope which passed through the socket of a round stone, as of a mill; and [the rope] was long enough so that [the captive] might walk about the complete circumference of the stone. And they gave him arms with which he might do battle; and four warriors came against him with swords and shields, and one by one they exchanged sword blows with him until they vanquished him. Etc.

Antes que hiziessen pedaços a los catiuos: los desollauan, y otroi vestian sus pellejos, y escaramuçauan con ellos, con otros mancebos, como cosa de guerra: y se prendian los vnos a los otros.

Despues de lo arriba dicho: matauan otros captiuos, peleando con ellos: y estando ellos atados por medio del cuerpo, con vna soga, que salia por el ojo de vna muela, como de molino, y era tan larga, que podia a andar por toda la circũferencia de la piedra, y dauanle sus armas, con que pelease: y venjan contra el quatro, con espadas, y rodelas, y vno a vno se acuchillauan con el, hasta que le vencian. Etc.

H



The third month they called Toçoztontli. On the first day of this month they observed a feast to the god named Tlaloc, who is the god of rain. On this feast they slew many children upon the mountains. They offered them as sacrifices to this god and to his companions, so that they would give them water.

Al tercero mes, llamavan toçoztontli: en el primer dia deste mes, hazian fiesta al dios llamado Tlaloc: que es dios de las pluujas. En esta fiesta, matauã muchos njños, sobre los montes: ofrecianlos en sacrificio a este dios, y a sus compañeros, para que los diessen agua.

796x
[805
776]

Chapter 3
Toçoztontli

On this feast they offered the first fruits of the flowers which had bloomed earliest that year, on the pyramid named Yopico. And before they had offered them, none dared smell a flower.

Those in charge of the flowers, who are called *sochimanque*, celebrated a feast to their goddess, named Coatl icue, or by another name Coatlan tonan.

Likewise in this month, those who had worn the skins of the dead [sacrificial victims] whom they had flayed the previous month, took [them] off. They went to cast them into a cave in the pyramid which they called Yopico; they went in procession to do this, and [performed] many ceremonies. They went stinking like dead dogs. And after they had left them [in the cave], they washed themselves, [performing] many ceremonies. A number of the sick made vows to attend this procession, in order to recover from their sickness, and they say that some [of them] recovered.

The masters of the [sacrificed and flayed] captives, with all those of their households, did penance for twenty days: neither did they bathe nor wash their heads until the skins of the dead captives were deposited in the cave mentioned above. They said that they did penance for their captives.

After they had ended the penance, they bathed and washed themselves, and summoned all their kin and friends, and gave them food. And they performed many ceremonies with the bones of the dead captives.

Cap. 3.

1 c KL. Toçoztontli. *c 14*
2 d En esta fiesta: ofrecian las prjmicias *d 15*
3 e de las flores, que aquel año primero *e 16*
4 f nacian en el cu, llamado iopico: y *f 17*
5 g antes que las ofreciesen, nadie osaua *g 18*
6 A oler flor. *A 19*
7 b Los officiales de las flores, que se *b 20*
8 c llaman sochimanque: hazian fiesta, a *c 21*
9 d su diosa llamada Coatl ycue, y por otro *d 22*
10 e nombre coatlã tona. *e 23*
11 f Tambien en este mes: se desnu- *f 24*
12 g dauan, los q̃ trayan vestidos, los *g 25*
13 A pellejos de los muertos, q̃ aujan des- *A 26*
14 b ollado el mes pasado: yuanlos a echar *b 27*
15 c en vna cueua, en el cu, que llamauan *c 28*
16 d iopico: yuan a hazer esto, con pro- *d 29*
17 e cesion: y cõ muchas cerimonjas, yuan *e 30*
18 f hediendo, como perros muertos: y *f 31*
19 g despues que los aujan dexado: se *g 1*[1]
20 A lauauan, con muchas cerjmonjas: *A 2*[2]

824
346]

[755]

Algunos enfermos hazian voto, de hallarse presentes, a esta procesion, por sanar de sus enfermedades: y dizen, que algunos sanauan.

Los dueños de los catiuos, con todos los de su casa, hazian penjtencia, veynte dias: que nj se bañauan, nj se lauauan las cabeças: hasta que se ponjan los pellejos, de los captiuos muertos, en la cueua arriba dicha: dezian que hazian penjtencia, por sus captiuos.

796x
785
783

Despues que aujan acabado la penjtencia: bañauanse, y lauauanse, y combidauan a todos, sus parientes, y amigos, y dauanles comjda: y hazian muchas cerjmonjas, con los huesos, de los catiuos muertos.

---

[1] Marginal notation: *Aprilis habet* [illegible]

[2] Marginal notation: *Maius* [illegible].

✗ 796
553

During all of these twenty days, until the coming of the next month, they practised singing in the houses which they called *cuicacali*. They did not dance; rather, remaining seated, they sang canticles in praise of their gods. Many other rites were performed in this feast which are set forth at length in the accounting of them, *fol. 27*.

Todas estos veynte dias, hasta llegar al mes que viene: se exercitauan en cantar en las casas, que llamauan cujcacãli, no baylauã, sino estando sentados: cantauan cantares a loor de sus dioses. Otras muchas cerjmonjas, se hazian en esta fiesta: las quales, estan escriptas, a la larga en su historia. fol. 27.

* * *

The fourth month they called Uei toçoztli. On the first day of this month they celebrated a feast in honor of the god named Cinteotl, whom they regarded as god of maize. In his honor they fasted four days before the arrival of the feast.

Chapter 4
Uei toçoztli

In this feast they placed reeds at the doors of the houses. They sprinkled them with the blood from their ears or from the calves of their legs. Besides these, the nobles and the rich set up in their houses some branches which they called *acxoyatl*. Likewise, they set up branches for their gods, and set forth flowers for [the gods] which each one had in his house.

After this, they went about the maize fields and brought stalks of the maize (which was still small), and they garnished them with flowers and went to place them before their gods, in the house called *calpulli*; and also they set food before them.

Having done this in the various suburbs, they went to the pyramid of the goddess whom they called Chicome coatl, and there, before her, they enacted skirmishes in the manner of battles. And all the girls bore upon their backs ears of maize [grown] the year before. They went in procession, to present them to the goddess Chicome coatl, and they returned them once more to their house[s] as blessed thing[s]; and from them they took the seed to plant next year. And also they put it [away] as the heart of the grain bins, because it was blessed.

They made of dough (which they call *tzoalli*) the image of this goddess in the courtyard of her pyramid; and before her they offered all kinds of maize, and all kinds of beans, and all kinds of *chía*. For they said that she was the maker and giver of all those things which are the necessaries of life, that the people may live.

Al quarto mes llamauan, Vey toçoztli: en el primero dia deste mes: haziã fiesta a honrra del dios llamado Cinteutl, que le tenjan por dios de los mahizes: a honrra deste, ayunauan quatro dias, ante de llegar la fiesta. 796x [805 776 785]

Cap. 4.

1 b KL. Vey toçoztli b 3
2 c En esta fiesta, ponjan espadañas a c 4 [785]
3 d las puertas de las casas ensangrenta- d 5
4 e uanlas, con sangre de las orejas, o de e 6
5 f las espinjllas: los nobles y los ricos, f 7
6 g de mas de las espadañas, enrramauan g 8
7 A sus casas, con vnos ramos, que llaman A 9
8 b acxoatl. Tambien enrramauan a sus b 10
9 c dioses, y las ponjan flores a los que cada c 11
10 d vno tenja en su casa. d 12
11 e Despues desto, yuan por los ma- e 13
12 f hizales, y trayan cañas de mahiz (que f 14
13 g aun estaua pequeño) y componjanlas g 15
14 A con flores y yuanlas a poner delante de A 16
15 b sus dioses, a la casa que llamauan b 17
16 c calpulli: y tambien ponjan comjda c 18
17 d delante dellos. d 19
18 e Despues de echo esto, en los barrios: e 20 [776]
19 f yuan al cu, de la diosa, que llamauan f 21
20 g chicome coatl: y alli delante della g 22[1]
hazian escaramuças a manera de pelea: y todas las muchachas lleuauan a cuestas, maçorcas de mahiz del año passado: yuan en procesion, a presẽtarlas, a las diosa chicome coatl: y tornauanlas otra vez a su casa como cosa bendita, y de alli tomauan la semjlla, para sembrar el año venjdero: y tambien ponjanlo por coraçon, de las troxes, por estar bendito. [241]

Hazian de masa (que llaman tzoalli) la ymagen desta diosa, en el patio de su cu, y delante della: ofrecian todo genero de mahiz, y todo genero de frisoles, y todo genero de chien: porque dezian, que ella era la autora, y dadora de aquellas cosas, que son mantenjmjentos, para biujr la gente. [778]

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1. [illegible]

X 796

According to the accounts of some, they assembled the children whom they slew in the first month, buying them from their mothers. And they went on killing them in all the feasts which followed, until the rains really began. And thus they slew some in the first month, named Quauitl eua; and some in the second, named Tlacaxipeualiztli; and some in the third, named Toçoztontli; and others in the fourth, named Uei toçoztli: so that until the rains began in abundance, in all the feasts they sacrificed children. Many other ceremonies were performed in this feast. Etc.

Segun relacion de algunos, los njños que matauan, juntauanlos en el primero mes, comprandolos, a sus madres: y yuanlos matando, en todas las fiestas, sigujentes, hasta que las aguas començçauan de veras: y ansi matauan algunos, en el primero mes llamado quaujtl eoa: y otros en el segundo, llamado tlacaxipeoaliztli: y otros en el tercero llamado toçoztontli; y otros en el quarto llamado vey toçoztli: De manera que hasta que començauan las aguas abundosamente, en todas las fiestas sacrificauan njños. Otras muchas cerjmonjas, se hazian en esta fiesta. Etc.

The fifth month they called Toxcatl. On the first day of this month they celebrated a great feast in honor of the god named Titlacauan, and for another name, Tezcatlipoca. This one they held to be god of the gods. In his honor, they slew, in this feast, a chosen youth who might have no blemishes upon his body, [who was] reared in all luxuries for the space of a year, [and] trained in the playing [of musical instruments], and in singing, and in speaking.

Chapter 5
Toxcatl

This feast was the most important of all the feasts. It was like Easter, and fell near Easter Sunday—a *few days after*. This youth, reared as hath been said, was very comely, and chosen *from* many. He had long hair—down to the waist.

When, on this feast, they slew the young man who had been reared for [the rôle], they at once produced another, who was to die after one year. He walked everywhere in the town finely arrayed with flowers in his hand, and with people who accompanied him. He greeted with good grace those whom he met. All knew that this one was the likeness of Tezcatlipoca, and they bowed before him and worshiped him whenever they met him.

Twenty days before this feast came, they gave this young man four comely young women reared for [the part], with whom for all the twenty days, he had carnal relations. And they changed his array when they gave him these young women: [they] clipped his hair like a war captain and gave him more finery [even] braver [than what he had had].

Five days before he was to die, they celebrated feasts for him and banquets, in cool and pleasant places. Many of the leading men accompanied him. On the arrival of the day he was to die, they took him to a pyramid or sanctuary which they called

Al quinto mes llamauan Toxcatl: el primero dia deste mes: hazian gran fiesta a honrra del dios llamado Titlacaoan, y por otro nombre Tezcatlipuca: a este tenjan por dios de los dioses: a su honrra matauan en esta fiesta vn mancebo escogido, q̃ ninguna tacha tuujesse en su cuerpo: criado en todos deleytes, por espacio de vn año, instruto en tañer, y en cantar, y en hablar. 796x [805 776] [533]

Cap. 5.
KL. Toxcatl

Esta fiesta, era la principal de todas las fiestas, era como pascua, y caya cerca de la pascua de resurrection pocos dias despues: este mancebo criado, como esta dicho era muy bien dispuesto, y escogido entre muchos: tenja los cabellos largos hasta la cinta. [302]

Quando en esta fiesta matauã al[1] mãcebo que estaua criado para esto: luego sacauan otro: el qual auja de morir dẽde a vn año, andaua por todo el pueblo muy ataujado con flores en la mano, y con personas que le acõpañauan saludaua a los que topaua graciosamẽte: todos sabian que era aquel la ymagẽ de Tezcatlipuca: y se prostrauã delante del, y le adorauan donde quiera que le topauan.

Veinte dias antes que llegase esta[2] fiesta: dauã a este mancebo quatro moças, biẽ dispuestas y criadas para esto: con las quales todos los veinte dias tenja cõuersaciõ carnal: y mudauanle el traje, quando le dauã estas moças, cortauanle los cabellos como capitã y dauanle otros atauios mas galanos. [833] [302]

Cinco dias antes que muriesse: hazianle fiestas y vanquetes en lugares frescos y amenos: acompañauanle muchos principales: llegado el dia donde auja de morir: lleuauanle a vn cu, o oratorio que llamauã tlacochcalco: y ante que llegase alli en vn lugar que [346]

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[1] Marginal notation: *[illegible]*

[2] Marginal notation: *[illegible]*

X 796 Tlacochcalco; and, before he arrived there, at a place which they called Tlapitzauayan, the women with-
[346] drew and left him. Arrived at the place where they were to kill him, he ascended the steps himself; on
[534] each of them he shattered one of the flutes which he had played as he walked, all during the year. When he had reached the summit [of the pyramid], they threw him upon the sacrificial stone; they tore
[417] out his heart; they brought down the body, carrying it in their hands; below, they cut the head off and ran through it [the crosspiece of the skull rack] which is called *tzompantli*. Many other ceremonies were enacted in this feast, which are set forth at length in their account, *fol.* 53.

llamauã tlapitzaoaiã, apartauase las mugeres y dexauãle: llegãdo al lugar, donde le auiã de matar: el mjsmo se subia por las gradas, en cada vna dellas, hazia pedaços vna flauta de las cõ que andaua tañendo todo el año: llegado arriba, echauãle sobre el tajõ sacauanle el coraçõ, tornauã a decendir el cuerpo abaxo en palmas, abaxo le cortauã la cabeça y la espetauã en vn palmo que se llama Tzompãtli: Otras muchas cerimonjas, se haziã en esta fiesta: las quales estan escriptas a la larga en su historia. fo. 53.

The sixth month they called Etzalqualiztli. On the first day of this month they observed a feast to the rain gods. In honor of these gods, the priests of these gods fasted before their feast came for four days, which are the four last days of the previous month.

Chapter 6
Etzalqualiztli

In order to celebrate this feast, the priests and servants of the idols went to Citlaltepec for reeds; for they grew very large and handsome in the waters called Temilco. From there they brought them to Mexico to adorn the pyramids. On the road which they took, no one appeared; all wayfarers hid themselves, for fear of them. And if they came upon one, they took from him whatever he had, even leaving him naked. And if he resisted, they belabored him such that they left him for dead. And even if he bore tribute for Moctezuma, they took it from him. And for this they visited upon them no punishment; because, since they were servants of the idols, they had license to do these things, and others [even] worse, with no punishment. Many other ceremonies the priests of the temple performed in these four days, which are put forth at length in the account of the feast.

On the arrival of the feast of Etzalqualiztli, everyone made a kind of gruel or porridge which is called etzalli (a delicious food, which they liked well). All ate in their homes, and gave [of it] to those who came, and did a thousand follies on this day.

On this same feast, they punished terribly servants of the idols guilty of committing some fault in their service; [they mishandled] them in the water of the lagoon to such a point that they left them for dead. And thus they left them there at the edge of the water. From there their parents or relatives took them and carried them to their homes, half dead.

On this same feast they slew many captives and

Al sexto mes llamauan Etzalqualiztli: en el primero dia deste mes: hazian fiesta a los dioses de la pluuja: a honrra destos dioses, ayunauã los sacerdotes destos dioses: quatro dias antes de llegar a su fiesta, que son los quatro postreros dias del mes passado. 796x [805 776] 785]

Cap. 6.

1 g KL. **Etzalqualiztli.** g 13
2 A Para la celebracion desta fiesta: los A 14 [137]
3 b satrapas de los ydolos y sus mjnjstros, b 15
4 c yuã por junças a Citlaltepec: que se c 16
5 d hazẽ muy grãdes y muy hermosas en d 17 [346]
6 e vn agua que se llama temjlco, de alli e 18
7 f las trayan a Mexico: para adornar los f 19
8 g cues, por el camjno donde venjã, nadie g 20
9 A parecia: todos los camjnãtes se ab- A 21
10 b scondian de mjedo dellos, y si con b 22
11 c alguno encõtrauã: tomauãle quãto c 23 [651]
12 d traya hasta dexalle en pelo, y si se d 24
13 e defendia: maltratauãle de tal manera e 25 [681]
14 f q̃ le dexauã por muerto: y aunque f 26
15 g lleuasse el tributo para Motecuçoma se g 27
16 A le tomauan: y por esto njnguna pena A 28
17 b las dauã: porque por ser mjnjstros de b 29
18 c los ydolos, tenjã libertad para hazer c 30
19 d estas cosas, y otras peores sin pena njn- d 31
20 e guna. Otras muchas cerimonjas hazian e 1[1]
los satrapas del templo en estos quatro dias que estan a la larga puestas en la historia desta fiesta.

Allegada la fiesta de Etzalqualiztli: todos haziã vna manera de puchas o poleadas que se llama Etzalli (comjda delicada a su gusto) todos comjan en su casa, y dauan a los que venjan, y hazian mjll locuras en este dia. [262] [786]

En esta mesma fiesta, a los mjnjstros de los ydolos que avian hecho algun defecto en el serujcio dellos: castigauanlos terriblemẽte en el agua de la laguna tãto que los dexauã por muertos: y assi los dexauã alli a la orilla del agua: de alli los tomauã sus padres o parientes, y los lleuauã a sus casas medio muertos. [688]

En este mjsmo mes matauã muchos catiuos y otros

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[1] Marginal notation: Junio tie dize aun.

X796 other slaves, arrayed in the ornaments of these gods named Tlaloque, in whose honor they slew them on their own pyramid. The hearts of those whom they killed they went to cast into the whirlpool or drain of the Lake of Mexico, which at that time was clearly to be seen. Many other ceremonies were performed. Etc.

esclavos, compuestos con los ornamentos destos dioses llamados tlaloques: por cuya honrra, los matavan en su mismo cu, los coraçones destos que matavã yvanlos a echar en el remolino o sumidero de la laguna de Mexico, que entonces se via claramente. Otras muchas cerimonjas se hazian. Etc.

The seventh month they named Tecuilhuitontli. On the first day of this month they celebrated a *feast* to the goddess of salt, whom they called Uixtociuatl. They said that she was elder sister of the Tlaloc gods. In honor of this goddess they slew a woman decked in the ornaments with which they represented the same goddess.

Chapter 7
Tecuilhuitontli

On the eve of this *feast*, all the old women sang and danced, as well as the young women and girls. They were held by some short cords which they carried in their hands, one [taking] one end, another the other [end]. These cords they named *xochimecatl*. They all wore garlands of wormwood [flowers] of this land, which are called *iztauhiatl*. A number of old men led them and ordered the singing. Among them went the woman who was the likeness of this goddess and who was to die arrayed in rich ornaments.

On the night before the *feast*, the women, with the same one who was to die, kept vigil; and they sang and danced all night long. At break of day, all the priests arrayed themselves and performed a very solemn dance. And all who were present at the dance held in their hands those flowers which are called *cempoalxochitl*. Thus dancing, they took many captives to the Pyramid of Tlaloc, and, with them, the woman who was to die, who was the likeness of the goddess Uixtociuatl. There they slew first the captives and then her.

Many other ceremonies were performed during this *feast*; and also [there was] great drunkenness, all of which is set forth at length in the account of this *feast*, *fol.* 76.

Al septimo mes llamauan Tecujlhujtontli: En el primero dia deste mes: hazian fiesta a la diosa de la sal que llamauan Vixtociotl: deziã que era hermana mayor, de los dioses tlaloques: matauan a honrra desta diosa vna muger compuesta con los ornamẽtos que pintauã a la mjsma diosa. 796 x [805 776]

Cap. 7

1 f Kl. Tecujlhujtontli. f 2[1]
2 g La vigilia desta fiesta cantauan y g 3 [535]
3 A dançauan todas las mugeres, viejas, y A 4
4 b moças y muchachas yvan asidas de b 5
5 c vnas cuerdas cortas que lleuauan en las c 6
6 d manos, la vna por el vn cabo, y la otra d 7 [301
7 e por el otro: a estas cuerdas llamauan e 8
8 f sochimecatl: lleuauan todas gujrnaldas f 9 137]
9 g de axenxos desta tierra que se llama g 10
10 A iztauhiatl: gujáualas vnos viejos, y A 11
11 b regian al canto en medio dellas yva la b 12
12 c muger que era la ymagen desta diosa, c 13
13 d y que avia de morir adereçada con d 14
14 e ricos ornamentos. e 15
15 f La noche antes de la fiesta: velauan f 16 [535]
16 g las mugeres con la mjsma que auja de g 17
17 A morir, y cantauan, y dançauan toda la A 18
18 b noche: venjda la mañana: adereça- b 19
19 c uanse todos los satrapas, y hazian vn c 20 [137]
20 d areyto muy solemne: y todos los que d 21
estauan presẽtes al areyto, tenjan en la mano aquellas
flores que se llaman cempoalxochitl: assi baylando
lleuauan muchos catiuos al cu, de Tlaloc: y con ellos
a la muger que auja de morir que era imagen de
la diosa Vixtociotl: alli matauan primero a los capti-
uos, y despues a ella.

Otras muchas cerimonjas se hazian en esta fiesta, y tambien gran borracheria: todo lo qual esta a la larga puesto en la historia desta fiesta. fo. 76. [273]

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1. Marginal notation: [illegible]

X 796 [805] 776 [735] The eighth month they called Uei tecuilhuitl. On the first day of this month they observed a feast to the goddess named Xilonen (goddess of the tender maize). On this feast they gave food to all the poor men and women—old men, old women, boys, girls—in honor of the goddess. They slew a woman, on the tenth day of this month, arrayed in the ornaments with which they represented the same goddess.

Chapter 8

Uei tecuilhuitl

X 796 735 262 For eight uninterrupted days before the feast, they fed men and women, young and old. Then, very early in the morning they gave them to drink a kind of gruel which they call *chienpinolli*. Each one drank as much as he wished. And at noon they placed all in order, seated in their rows, and they gave them *tamales*. He who gave them [out], gave each one as many as he could hold in one hand. And if one of them exceeded the bounds of custom so much as to take [*tamales*] twice, they mishandled him and took from him those which he had, and he went with nothing. This [feasting] the lords brought about in order to give comfort to the poor; for at this time, ordinarily, there is a want of the necessities of life.

X 796 535 [302] [373] All these eight days they danced and moved in rhythm, men and women together performing the ceremonious movement, all heavily adorned with rich vestments and jewels. The women wore their hair unbound; they went with hair down, dancing and singing with the men. This dance began at sundown, and they continued in it until nine o'clock. They carried many lights (like great torches) of resinous wood, and there were many braziers or bonfires which burned in the same courtyard in which they danced. In this dance or solemn movement they went with hands joined [to those of other dancers], or embraced—the arm of one grasping the body of another as in an embrace, and the other likewise [holding still] another, men and women [alike].

Al octauo mes llamauã Vei tecujlhujtl: En el primero dia deste mes, haziã fiesta a la diosa llamada Xilonen (diosa de los xilotes) en esta fiesta dauã de comer a todos los pobres hombres y mugeres, viejos y viejas, njños y njñas, a honrra desta diosa: matauã a vna muger a diez dias deste mes, compuesta cõ lós ornamẽtos con que pintauã a la mjsma diosa.

Cap. 8.

1 e KL. Vei tecujlhujtl e 22[1]
2 f Dauan de comer a hombres y mu- f 23
3 g geres chicos y grãdes ocho dias con- g 24
4 A tinos, antes de la fiesta luego muy de A 25
5 b mañana dauãles a beuer vna manera b 26
6 c de maçamorra que llamã chienpínolli: c 27
7 d cada vno beuja quãto queria: y al d 28
8 e medio dia ponjãlos touos por orden e 29
9 f en sus rencleras sentados, y dauanlos f 30
10 g tamales: el que los daua, daua a cada g 1[2]
11 A vno quãtos podia abarcar con vna A 2
12 b mano: y si alguno se desmãdaua a b 3
13 c tomar dos vezes maltratauanle, y to- c 4
14 d mauanle los que tenja, y yvase sin d 5
15 e nada. Esto hazian los señores por con- e 6
16 f solar a los pobres: porque en este f 7
17 g tiempo ordinariamente ay falta de g 8
18 A mãtenjmjentos. A 9
19 b Todos estos ocho dias baylauan, y b 10
20 c dançauã: haziendo areyto hombres y c 11[3]
mugeres todos juntos todos muy atauiados con ricas vestiduras y joyas: las mugeres trayan los cabellos sueltos, andauan en cabello baylando y cantando cõ los hombres començaua este areyto en ponjendose el sol, y perseuerauan en el, hasta ora de las nueue: trayã muchas lumbreras (como grãdes hachas) de tea, y auian muchos braseros o hogueras, que ardian en el mjsmo patio dõde baylauan. En este bayle o areyto andauã trauados de las manos, o abraçados, el braço del vno asido del cuerpo como abraçado, y el otro asimjsmo del otro hombres y mugeres.

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[1] Marginal notation: [illegible]
[3] Marginal notation: [illegible]
[2] Marginal notation: [illegible]

One day before they slew the woman who was to die in honor of the goddess Xilonen, the women who served on the pyramid (who were called *cioatlamacasque*) performed a dance in the courtyard of this same pyramid, and sang the [hymns of] praise and the canticles of this goddess. They all went surrounding her who was to die [and] who went bedight in the ornaments of this goddess. In this way, singing and dancing, they kept watch all night before the day when she was to die.

And at dawn all the nobles and warriors performed a dance in this same courtyard, and with them also danced the woman who was to die, with many other women arrayed like her. The men went dancing in front, by themselves, and the women went behind them.

As soon as all, thus dancing, arrived at the pyramid where that woman was to die, they made her go above, up the steps. When she reached the top, one [of the priests] took her upon his back, shoulder against shoulder; and in this position, they struck off her head and then tore out her heart and offered it to the sun. Many other ceremonies were enacted in this feast. Etc.

Vn dia antes que matassen a la muger que auja de morir: a honrra de la diosa xilonē: las mugeres que seruiā en el cu (que se llamauā cioatlamacasque) haziā areyto en el patio del mjsmo cu, y cantauan los loores y cantares desta diosa, yvan todas rodeadas de la que avia de morir, que yva compuesta con los ornamētos desta diosa. Desta manera cantando y baylando: velauan toda la noche precediēte el dia en que avia de morir.

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[793]

Y en amaneciendo todos los nobles y hōbres de guerra: hazian areyto en el mjsmo patio, y con ellos baylaua tambiē la muger que auja de morir, con otras muchas mugeres adereçadas como ella: los hombres yvan por si baylādo delante y las mugeres yvan tras ellos.

Desque todos assi baylando: llegauā al cu donde auja de morir aquella muger, subiāla por las gradas arriba: llegada arriba tomauāla vno a cuestas espaldas cō espaldas: y estādo assi, la cortauan la cabeça y luego la sacauā el coraçon y le ofreciā al sol: Otras muchas cerimonjas se haziā en esta fiesta. Etc.

X 796 [805 776] The ninth month they called Tlaxochimaco. On the first day of this month they held a feast in honor of the god of war, named Uitzilopochtli. In this they offered him the first flowers [grown] in that year.

Chapter 9

Tlaxochimaco

[23 262] On the night before this feast, all busied themselves in killing fowls and dogs, in order to eat them, and in making *tamales* and other things concerned with food. Then, very early in the morning of this [778] feast, the priests of the idols decked Uitzilopochtli with many flowers; and after the statue of this god was adorned, they decorated the statues of the other gods with garlands and strings and wreaths of flowers. And then they decked all the other statues in the tribal temples and young men's houses. And in the houses of the majordomos and leading men and common folk, all decorated with flowers the statues which they had in their houses.

X 796 535 Having decorated the statues of all the gods, they then began to eat that fare which they had prepared the night before; and, a little after eating, they started a kind of dance in which the noblemen, with women, together danced grasping each other's hands, and the ones embracing the others, arms thrown about each other's necks. They did not dance solemnly in the manner of a ceremonial dance, nor did they go through the movements of a ceremonial dance; but they went step by step, to the rhythm of those who [534 778] beat [the drums] and sang, all of whom were standing, a little to one side of those who danced, near a circular altar which they called *momoztli*.

This chanting lasted until nightfall. Not only in the pyramid courtyards but in all the houses of the leading men and the common folk they beat [the [273] drums] and sang with a great din until night. And the old men and the old women drank wine; but no young man nor young woman drank it. And if [any] of them did drink it, they punished them sorely. Many other ceremonies were performed in this, which are [described] at length. Etc.

Al nono mes llamauan Tlaxochimaco: El primero dia deste mes hazian fiesta a honrra del dios de la guerra llamado Vitzilobuchtli: offrecianle en ella las primeras flores de aquel año.

Cap. 9

1 d KL. Tlaxochimaco d 12
2 e La noche antes desta fiesta ocupa- e 13
3 f uanse todos en matar gallinas y perros f 14
4 g para comer, en hazer tamales y otras g 15
5 A cosas concernjentes a la comjda: luego A 16
6 b de mañanjta el dia desta fiesta: los b 17
7 c satrapas de los ydolos, componjã cõ c 18
8 d muchas flores a Vitzilobuchtli, y des- d 19
9 e pues de compuesta la estatua deste e 20
10 f dios: componjan las estatuas de los f 21
11 g otros dioses con gujrnaldas y sartales g 22
12 A y collares de flores: y luego cõponjan A 23
13 b todas las otras estatuas de los calpules, b 24
14 c y telpuchcales: y en las casas de los cal- c 25
15 d pisques y principales y maceguales, d 26
16 e todos componjan las estatuas que ten- e 27
17 f jan en sus casas con flores. f 28
18 g Compuestas las estatuas todos los g 29
19 A dioses: luego començauan a comer A 30
20 b aquellas viandas que tenjan aparejadas b 31
de la noche passada, y dende a vn poco despues de comer: començauan vna manera de bayle o dança: en la qual los hombres nobles con mugeres juntamente baylauan asidos de las manos y abraçados los vnos con los otros: echados los braços sobre el cuello el vno del otro: no dançauan a manera de areyte, nj hazian los meneos como en el areyte, sino yvan paso a paso: al son de los que tanjan y cantauan los quales estauan todos en pie, apartados vn poco de los que baylauan, cerca de vn altar redondo que llaman momoztli—

Duraua este cantar hasta la noche: no solo en los patios de los cues: pero en todas las casas de principales y maceguales, tañjã y cantauan con gran bozeria hasta la noche: y los viejos y viejas beujan el vctli: pero njngun mancebo nj moça lo beuja: y si alguno lo beuja castigauanlos reziamente. Otras muchas cerimonias se hazian en esta: que esta a la larga. Etc.

The tenth month they named Xocotl uetzi. On the first day of this month, they observed a feast to the god of fire, named Xiuhtecutli or Ixcoçauhqui. On this feast they cast into the fire, alive, many slaves, bound hand and foot, and before they had quite died, they took them forth, dragging [them] out of the fire, in order to tear out their hearts before the image of this god.

Al decimo mes llamauan Xocotl vetzi: En el primero dia deste mes, haziã fiesta al dios del fuego llamado xiuhtecutli o Izcoçauhquj: en esta fiesta echauã en el fuego viuos muchos esclauos, atados de pies y manos, y antes que acabasen de morir, los sacauã arrastrando del fuego para sacar el coraçon delante la ymagen deste dios.

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[805
776]

Chapter 10
Xocotl uetzi

During the feast of Tlaxochimaco, they went forth into the forest [and] cut a tree of twenty-five fathoms' height and brought it, dragging it, to the courtyard of this god. There they pruned off all its branches and raised it upright, and it remained thus standing until the eve of the feast. Then they again laid it upon the earth with much caution and [using] many devices that it might not bump [the ground]. On the day before this feast, early in the morning, many carpenters came with their tools, and they trimmed it and made it very smooth. After having trimmed it and decorated it with many kinds of papers, they tied ropes and other cords to it and raised it up with much shouting and din, and they made it firm.

Cap. 10.

1 e KL: Xocotl vetzi e 1[1] 796x
2 d Durante la fiesta de tlaxochimaco: d 2[2]
3 e yvã al monte cortauan vn arbol de al- e 3 313
4 f tura de veinte y cinco braças y trayanle f 4
5 g arrastrando hasta el patio deste dios: g 5 [483]
6 A alli le escamondauan todo, y le leuan- A 6
7 b tauan enhiesto y estaua assi enhiesto b 7
8 c hasta la vigilia vigilie de la fiesta en- c 8
9 d tonce le tornauã a echar en tierra cõ d 9
10 e mucho tiẽto y cõ muchos pertrechos e 10 [463]
11 f para que no diesse golpe: la vigilia f 11
12 g desta fiesta, bien de mañana venjan g 12
13 A muchos carpinteros con sus herrami- A 13
14 b ẽtas y mondauãle y hazianle muy liso. b 14
15 c Despues de mondado y de auerle com- c 15
16 d puesto cõ muchas maneras de papeles: d 16
17 e atauanle sogas y otros mecates y leuan- e 17
18 f tauanle con muchas bozes y muchos f 18
19 g estruendos y afixauanle muy bien. g 19
20 A Desque la viga o arbol estaua leuã- A 20[3] 796x

As soon as the beam or tree was raised and adorned with all of its finery, then those who had slaves to cast alive into the flames adorned themselves with their plumage and rich ornaments, and they stained their bodies yellow, which was the livery of fire; and, taking their captives with them, they performed a dance all that day, until nightfall.

tada y adornada cõ todos sus aparejos: luego los que tenjã esclauos para echar en el fuego viuos adereçauãse con sus plumajes y atauios ricos: y tiñjanse el cuerpo de amarillo que era la librea del fuego y lleuando sus captiuos consigo: hazian areyto todo aquel dia hasta la noche.

[302]
[535]

After the captives had kept vigil all that night on the pyramid, and after having performed many ceremonies with them, they cast into their faces some powder which they call *yiauhtli*, that they might lose their sense of feeling and not suffer so greatly [the

pains of] their death.

Despues de auer velado toda aquella noche los captiuos en el cu, y despues de auer hecho muchas cerimonjas con ellos, enpoluorizauanlos las caras con vnos poluos que llamã yiauhtli: para que perdiessen el sentido, y no sintiessẽ tanto la muerte, atauanlos

[278]

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1. Marginal notation: [illegible]
2. Marginal notation: [illegible]

3. Marginal notation: [illegible]

X 776 pains of] their death. They tied them hand and foot, and, thus bound, they slung them over their shoulders, and walked with them as if performing a dance about the edge of a great fire and tall mound of live coals. Thus proceeding, they went casting them upon the mound of coals—now one, and, after a little, another. And him whom they had cast they let burn for a good while; and, still alive and tossing, they [413] took him forth, dragging him out with something like a hook, and cast him upon the sacrificial stone. And, having opened his breast, they tore out his heart. In this manner suffered all those unhappy captives.

[778] The tree was made fast by many ropes from the top, as the rigging of a ship hangeth from the topsail. On the top of this stood upright the statue of that god, made of a dough which they call *tzoalli*. When the aforesaid sacrifice had been offered, all the young men assailed [the statue] with great vigor. Many other ceremonies were enacted, as hath been written at length below, in this feast.

los pies y las manos, y assi atados ponjãlos sobre los hombros, y andauã con ellos como hatiẽdo areyto en rrededor de vn grã fuego y grã mõton de brasa, assi andando yvãlos arrojando sobre el monton de brasas: agora vno y desde a vn poco otro: y el que avian arrojado, dexauanle quemar vn buen interualo, y avn quando biuo y barqueando sacauanle fuera arrastrando con qual que garauato, y echauãle sobre el tazõ: y abierto el pecho sacauanle el coraçon: desta manera padecian todos aquellos tristes catiuos,

Estaua el arbol atado con muchas sogas de lo alto, como la jarcia de la nao: esta pendiente de la gabia en lo alto del, estaua en pie la ymagen de aquel dios: hecha de masa que llaman tzoalli: acabado el sacrificio ya dicho, arremetian con gran impetu todos los mancebos. Otras muchas cerimonjas hazian segun a la larga esta escripto adelante en esta fiesta.

The eleventh month they named Ochpaniztli. On the first day of this month they celebrated a feast to the mother of the gods, named Teteo innan, or Toçi, which meaneth "Our Grandmother." They danced in silence for the honor of this goddess, and in great silence slew a woman dressed with the ornaments with which they represented this goddess.

Al vndecimo mes llamauan Ochpanjztli: El primero dia, deste mes, haziã fiesta a la madre de los dioses llamada Teteu inna o Toci, que qujere dezir nuestra abuela: baylauan a honrra desta diosa en silencio y matauan vna muger en gran silencio vestida con los ornamentos que pintauan a esta diosa. 796x [805 776]

Chapter 11
Ochpaniztli

Five days before this month began, all the feasts and merry making of the previous month ceased. Entering this month, they danced eight days without singing and without beating the two-toned drum. These past, there came forth the woman who was the likeness of the goddess whom they name Teteo innan, arrayed with the ornaments with which they pictured the same goddess; and a great number of women came forth with her, especially the medicine women and midwives. And they split into two bands and fought, pelting each other with balls made of tree parasites and from the leaves of the *tuna* cactus and with balls made from the leaves of reeds, and with flowers which they call *cempoalxochitl*. This merry making lasted four days.

These ceremonies and others of like kind ended, they brought it about that that woman should not know she was to die, so that she should neither weep nor be saddened; for they held that to be an omen of evil. The night when she was to die having fallen, they decked her very richly, and persuaded her that they were taking her so that some great lord might sleep with her; and they bore her in great silence to the pyramid where she was to die. Having taken her up, one [of the priests] took her upon his back, shoulder against shoulder, and swiftly they struck off her head, and then they flayed her. And a stout youth put on her skin.

This one who wore the skin of the woman whom they had slain they then bore off with great solem-

Cap. 11.

1 *b* KL. **Ochpanjztli.** *b* *21*
2 *c* Cinco dias antes que començasse este *c* *22* [534
3 *d* mes: cesauan todas las fiestas y regozi- *d* *23*
4 *e* jos del mes pasado entrando este mes, *e* *24* 535]
5 *f* baylauã ocho dias sin cantar, y sin *f* *25*
6 *g* teponaztli: los quales pasados, salia la *g* *26*
7 *A* muger que era ymagen de la diosa q̃ *A* *27*
8 *b* llaman teteu inna, compuesta con los *b* *28*
9 *c* ornamẽtos con que pintauan a la *c* *29* [754]
10 *d* mjsma diosa, y salian grã numero de *d* *30*
11 *e* mugeres con ella: especialmente las *e* *31*
12 *f* medicas y parteras: y partianse en dos *f* *1*[1]
13 *g* vandos y peleauan apedreandose con *g* *2* [524
14 *A* pellas de pachtli y con hojas de tunas *A* *3* 137]
15 *b* y cõ pellas hechas de hojas de espa- *b* *4*
16 *c* dañas, y con flores que llamã cempoal- *c* *5*
17 *d* sochitl. Este regozijo duraua quatro *d* *6*
18 *e* dias. *e* *7*
19 *f* Acabado estas cerimonjas y otras *f* *8*
20 *g* desta calidad: procurauan que aquella *g* *9* [787]
muger no entendiesse que auja de morir porque no llorasse nj se entristeciesse porque lo tenjan por mal aguero: venjda la noche en que auja de morir, atauiauanla muy ricamente, y haziãle entender que la lleuauan para que dormjesse cō ella algun gran señor: y lleuauanla con grã silencio al cu, donde auja de morir: subida arriba, tomauala vno a cuestas espaldas con espaldas, y de presto la cortauan la cabeça, y luego la desollauan: y con mancebo robusto vestiase el pelejo.

Este que vestia el pelejo desta que matauan: lleuauanle luego con mucha solenjdad y acōpañanx796 nity, and, escorted by many captives to the pyramid of Uitzilopochtli, here this same one, before Uitzilopochtli, tore out the hearts of four captives. The rest he left, that the priest might slay them.

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[1] Marginal notation: *Septiembre ha dias xxx.*

[702] In this month the lord drew up a parade of all the warriors and of the young men who had never gone to war. These he gave arms and insignia, and they became soldiers; so that from then on they could go to war. Many other ceremonies were enacted in this feast, which are set forth at length in its account.

dole de muchos catiuos al cu de Vitzilobuchtli: alli este mesmo delante de Vitzilobuchtli, sacaua el coraçon a quatro catiuos: y los de mas dexauales para que los matasse el satrapa.

En este mes hazia alarde el señor de toda la gente de guerra: y de los mancebos que nũca auian ydo a la guerra: a estos daua armas y diuisas, y asentauan por soldados: para que de alli adelante fuessen a la guerra. Otras muchas cerimonias se hazian en esta fiesta que estan a la larga puestas en su historia.

The twelfth month they named Teotl eco, which meaneth "The Arrival of the Gods." They celebrated this feast in honor of all the gods; for they said that they had gone to a number of places. They observed a great feast on the last day of this month because their gods had arrived.

Chapter 12
Teotl eco

On the fifteenth day of this month the young men and boys strewed boughs on all the altars and shrines of the gods, both those which were in the houses and those which were along the roads and crossroads. And for this activity which they performed they gave them maize; [to some they] gave a large basket full of maize, and to others two or three ears.

On the eighteenth day arrived the god (who is always a young man whom they called Tlamatzincatl; that is, Titlacauan). They said that, because he was young and strong, he traveled better and arrived first. They then set forth food on his pyramid, and that night they ate and drank, and all made merry, especially the old men and the old women, who drank wine because of the arrival of the god. And they said that with this rejoicing they washed his feet for him.

On the last day of this month was the great feast; for they said that all the gods then arrived. On the eve of this day, at night, they made, on a mat, a very closely packed small cake of cornmeal, in the shape of a cheese. Upon this small cake the gods impressed the print of a foot as a sign that they had come. All night long the principal priest watched, and came and went many times to see when he would descry the print.

Seeing the mark of a footprint, the priest then cried out, saying "Our lord hath come!" Then the priests of the pyramid began to sound horns, and conch shells, and trumpets, and other instruments of those

which they then used.

Al dozeno mes llamauan Teutl eco, que quiere dezir la llegada le los dioses celebrauan esta fiesta, a honrra de todos los dioses, porque dezian que aujan ydo a algunas partes, hazian gran fiesta el postrero dia deste mes, porque sus dioses aujan llegado. 796x [805 776]

Cap. 12

1 A KL. Teutl eco A 10
2 b A los quinze dias deste mes: los b 11
3 c moços y muchachos, enrramauan c 12
4 d todos los altares y oratorios de los d 13
5 e dioses: assi los que estauan dentro de e 14
6 f las casas como por los camjnos y en- f 15 [465]
7 g cruzijadas, y por esta diligencia que g 16
8 A hazian dauãlos mahiz, algunos dauan A 17
9 b vn chiquivitl lleno de mahiz, y a otros b 18
10 c dos o tres maçorcas. c 19
11 d A los deziocho dias: llegaua el dios d 20 [776]
12 e (que siempre es mancebo que le e 21
13 f llamauã tlamatzincatl: este es titla- f 22
14 g cauã) deziã que por ser mancebo y g 23
15 A rezio, camjnaua mejor, y llegaua pri- A 24 [273]
16 b mero: luego ofreciã comjda en su cu, b 25
17 c y aquella noche comjan y beujan y c 26
18 d regozijauãse todos: especialmente los d 27
19 e viejos, y viejas que beujan vino, por la e 28
20 f llegada del dios: y dezian que lo f 29[1]
lauauã los pies con este regozijo.

El postrero dia deste mes era la gran fiesta: porque dizen que todos los dioses llegauan entonce: la vigilia deste dia, a la noche hazian encima de vn petate de harina de mahiz vn mõtonzillo muy tupido de la forma de vn queso: en este montonzillo imprimjan los dioses la pisada de vn pie en señal que avian llegado: toda la noche el principal satrapa velaua y yva y venja muchas vezes a mjrar quando veria la pisada. [252]

En viniendo el satrapa la señal de la pisada luego daua bozes diziendo, llegado a nuestro señor: luego comenzauan los mjnjstros del cu, a tañer cornetas, y caracoles, y trompetas y otros instrumentos de los [534]

x 796

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[1] Marginal notation: [illegible]

which they then used. As soon as the instruments were heard, all the people hastened to offer food at all the pyramids and shrines. Again there was merry making, washing the feet of their gods, as is told above.

On the next day they said that the old gods arrived, after all [the rest]—because they moved more slowly, being old. On this day they had many captives to burn alive; and, a great mound of coals having been piled up, certain young men went dancing about the edge of the fire, disguised as monsters. And, thus dancing, they proceeded casting into the fire these miserable captives in the manner which is told above. Many other ceremonies were performed, as will be related below in this feast.

que ellos entonce vsauã: luego que se oyan los instrumẽtos, acudia toda la gente a ofrecer comjda en todos los cues, y oratorios: otra vez se regozijauã lauando los pies de sus dioses, como arriba esta dicho.

El dia siguiente: dezian que llegauã los dioses viejos a la postre de todos: porque andauan menos por ser viejos. Este dia tenjã muchos catiuos para quemar biuos: y hecho grã monton de brasa, andauan baylando al rededor del fuego ciertos mancebos, disfraçados como monstros, y ansi baylando, yvan arrojando en el fuego estos tristes captiuos, de la manera que arriba esta dicho. Otras muchas cerimonjas se hazian segũ se dira adelante en esta fiesta.

The thirteenth month they named Tepeilhuitl. In this month they celebrated a feast in honor of the high mountains, which are in all these lands of this New Spain, where large clouds pile up. They made the images of each one of them in human form, from the dough which is called *tzoalli*, and they laid offerings before these images in veneration of these same mountains.

Chapter 13
Tepeilhuitl

In honor of the mountains they made a number of serpents, of wood or of the roots of trees, and they fashioned them heads like [those of] serpents. They made also some lengths of wood, as thick as the wrist, and long. They called them *ecatotonti*. These, as well as the serpents, they overlaid with that dough which they call *tzoalli*. These pieces they provided a covering in the manner of mountains. Above, they placed the head, like the head of a person. Likewise they made these images in memory of those who had drowned in the water, or had died such a death that they did not burn them, but rather buried them.

After, with many ceremonies, they had placed upon their altars the aforementioned images, they also offered them *tamales* and other food; and also they uttered canticles of their praises, and they drank wine in their honor.

Upon arrival of the feast in honor of the mountains, they slew four women and one man. The first of these [women] they called Tepexoch. The second they called Matlalcueie. The third they named Xochtecatl. The fourth they called Mayauel. And the man they named Milnauatl. They decked these women and the man in many papers covered with rubber. And they carried them in some litters upon the shoulders of women highly adorned, to the place where they were to slay them.

Al tercio decimo mes llamauan Tepeilhujtl: En este mes hazian fiesta a honrra de lo montes emjnẽtes, que estan por todas estas comarcas desta nueua españa: donde se armã ñublados: hazian las ymagenes en figura humana a cada vno dellos de la masa que se llama tzoal, y ofrecian delante destas ymagenes, en respecto destos mismos montes. 796x [805 778]

Cap. 13.
1 g KL. Tepeilhujtl. g 30
2 A Hazian a honrra de los montes: vnas A 1[1] 796x
3 b culebras de palo o de rayzes de arboles, b 2
4 c y labrauanles la cabeça como culebra: c 3 778
5 d haziã tãbien vnos troços de palo gru- d 4
6 e esos como la muñeca largos llamauan- e 5
7 f los Ecatotonti: assi a estos como a las f 6
8 g culebras los investian cõ aquella masa g 7
9 A que llamã tzoal: a estos troços los in- A 8
10 b vestian a manera de montes, arriba les b 9
11 c ponjan su cabeça como cabeça de per- c 10
12 d sona: hazian tambien estas ymagenes, d 11
13 e en memoria de aquellos que se aujan e 12
14 f ahogado en el agua o avian muerto de f 13
15 g tal muerte que no los quemauan, sino g 14
16 A que los enterrauan. A 15
17 b Despues que cõ muchas cerimonjas, b 16
18 c aujan puesto en sus altares a las yma- c 17 [273]
19 d genes dichas: ofrecianles tambien ta- d 18
20 e males y otras comjdas: y tambien los e 19
dezian cantares de sus loores, y beujan vino por su honrra.

Llegada la fiesta a honrra de los montes, matauan quatro mugeres y vn hombre: la vna dellas llamauã tepexoch: la segũda llamauã Matlalcueie: la tercera llamauan Sochtecatl: la quarta llamauã Mayauel, y al hombre llamauã Milnaoatl: adereçauan a estas mugeres y al hombre cõ muchos papeles llenos de vlli: y lleuauanlas en vnas literas en hombros de mugeres muy ataujadas, hasta donde las aujã de matar. 796x [299] [314] [293] [493 482]

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[1] Marginal notation: [illegible]

X 796 After they had slain them and torn out their hearts,
they took them away gently, rolling them down the
steps. When they had reached the bottom, they cut
[266] off their heads and inserted a rod through them, and
they carried the bodies to the houses which they
called *calpulli*, where they divided them up in order
[289] to eat them. The papers with which they arrayed
the images of the mountains, after they had broken
them to pieces in order to eat them, they hung in
the tribal temple. Many other ceremonies were performed in this feast, which are set down at length in
its account.

Despues que las oujeron muerto, y sacados los coraçones: lleuauanlas pasito rodando por las gradas abaxo: llegadas abaxo cortauanlas las cabeças, y espetauanlas en vn palo, y los cuerpos lleuauanlos a las casas que llamauan Calpul: donde los repartian para comer: los papeles con que adereçauan las ymagenes de los montes despues de averlas desbaratado para comer, colgauanlos en el Calpul. Otras muchas cerimonjas se hazian en esta fiesta, que estan a la larga puestas en su historia.

The fourteenth month they named Quecholli. They observed a feast to the god name Mixcoatl. And in this month they made arrows and darts for war. They slew many slaves in honor of this god.

Chapter 14
Quecholli

When they made the arrows, for a space of five days all took blood from the ears, and [with] the blood which they pressed out of them they anointed their own temples. They said that they did penances in order to go to hunt deer. From those who did not bleed themselves, they took their capes as punishment. No man lay with his wife on those days; neither did the old men nor the old women drink wine; because they did penance.

At the end of the four days during which they made the arrows and darts, they made a number of very small arrows, and bound them in four's with each [bundle of] four torches. And, a small bundle of the four torches and the four arrows being made, they offered them upon the graves of the dead. They placed also, along with the arrows and torches, two *tamales*. All this remained for a whole day upon the grave, and at night they burned it and performed many other ceremonies for the dead on this same feast.

On the tenth day of this month, all the Mexicans and Tlatelulcans went to those mountains which they call Çacatepec. And they say that this mountain is their mother. On the day that they arrived, they made huts or cabins of grass, and they lit fires, and nothing else did they do that day.

Next day, at dawn, all forthwith broke fast and set out for the country and formed a great wing, wherewith they surrounded many animals—deer, rabbit, and other animals—and little by little they kept coming together until they rounded up all of them. Then they attacked and hunted, each one what he could.

Al quarto decimo mes llamauan Quecholli: hazian 411
fiesta al dios llamado Mixcoatl: y en este mes hazian 796^x
saetas y dardos para la guerra: matauã a honrra deste [805
dios muchos esclauos. 776]

Cap. 14

1 f KL. Quecholli. f 20 796^x
2 g Quando hazian las saetas por espa- g 21
3 A cio de cinco dias: todos se sangrauan A 22 [785]
4 b de las orejas y la sangre que esprimjan b 23
5 c dellas: vntauanla por sus mesmas si- c 24
6 d enes. Dezian que hazian penjtencias d 25
7 e para yr a caçar venados: los que no se e 26
8 f sangrauan, tomauanles las mantas en f 27 [834
9 g pena: njngun hombre se echaua con g 28 273]
10 A su muger en estos dias, nj los viejos ni A 29
11 b viejas beujan pulcre: porque hazian b 30
12 c penjtencia. c 31
13 d Acabados los quatro dias en que ha- d 1[1] 765
14 e zian las saetas y dardos: haziã vnas e 2
15 f saetas chiqujtas y atauanlas de quatro f 3 796^x
16 g en quatro con cada quatro teas: y assi g 4
17 A hecho vn manogico de las quatro teas, A 5
18 b y de las quatro saetas, ofrecianlas so- b 6
19 c bre los sepulchros de los muertos: pon- c 7
20 d jan tambien juntamente con las saetas d 8
y teas dos tamales: estaua todo esto vn dia entero sobre la sepultura, y a la noche lo quemauan: y hazian otras muchas cerimonjas por los defũtos en esta mesma fiesta.

A los diez dias deste mes yvan todos los Mexicanos 796^x
y Tlatelulcanos a aquellos montes que llaman Çacate-
pec: y dizen que es su madre aquel monte, el dia que [778
llegauan hazian xacales o cabañas de heno, y hazian
fuegos y njnguna otra cosa hazian aquel dia. 342]

Otro dia en amaneciendo luego almorçauan todos,
y salian al campo y hazian vna ala grande: donde 796^x
cercauan muchos anjmales, cieruos, conejos, y otros 224
anjmales y poco a poco se yvan juntando hasta acorra-
larlos todos: entonce arremetian y caçauan cada a
qual lo que podia.

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1. Marginal notation: Noviembre in [illegible] ms.

X 796 [346] The hunt ended, they slew captives and slaves on a pyramid which they call Tlamatzinco. They bound them hand and foot, and carried them up the steps of the pyramid (as one carrieth a deer by the hind and forelegs to slaughter). They slew with great ceremony the man and the woman who were the likeness[es] of the god Mixcoatl and of his consort. [346] They slew them on another pyramid which was called Mixcoateopan. Many other ceremonies [were performed]. Etc.

Acabada la caça: matauan captiuos y esclauos en vn cu, que llaman tlamatzinco atauanlos de pies y manos, y lleuauãlos por las gradas del cu arriba (como quijen lleua vn cieruo por los pies y por las manos a matar) matauanlos con gran cerimonja: al hombre y a la muger que erã ymagẽ del dios Mixcoatl y de su muger matauãlos en otro cu, que se llamaua Mixcoateupan. Otras muchas cerimonjas. Etc.

The fifteenth month they named Panquetzaliztli. In this month they celebrated a feast to the god of war, Uitzilopochtli. Before this feast, the priests of the idols fasted for forty days and performed other severe penances, like going naked at midnight to carry branches to the mountains. Etc.

Chapter 15
Panquetzaliztli

On the second day of this month all began to perform a dance and to sing the canticles of Uitzilopochtli in the the courtyard of his pyramid. Men and women danced, all together. They began these canticles in the afternoon, and they ended at nearly ten o'clock. These dances and songs lasted twenty days.

On the ninth day of this month, they adorned, with great ceremonies, those whom they were to slay. They painted them in various colors; they decked them in many papers. Finally they performed a dance with them, in which went a woman paired with a man, singing and dancing.

On the sixteenth day of this month, the owners of the slaves began a fast; and on the nineteenth day, they began to perform a number of dances in which all, men and women, went grasping hands, and they danced winding back and forth in the courtyard of the aforementioned pyramid. A number of old men sang, and played [instruments] while the others danced.

After those who were to die had performed many ceremonies, there came down from the pyramid of Uitzilopochtli one attired in the ornaments of the god Paynal, and he slew four of these slaves in the ball court which was found in the courtyard which they called Teotlachtli. From there he departed and circled all the city, running; and in certain places he slew, in each one, a slave. And from that point [onward], two factions began a mock battle. Some died in the skirmishing.

Al quinzeno mes llamauan Panquetzaliztli: En este 796x
mes haziã fiesta al dios de la guerra Vitzilobuchtli:
antes desta fiesta los satrapas de los ydolos ayunauan [805
quarenta dias y hazian otras penjtencias asperas como 776]
era yr a la media noche desnudos a lleuar ramos a 785]
los montes. Etc.

Cap. 15.

1 e KL. Panquetzaliztli. e 9[1]
2 f El segundo dia deste mes començauã f 10 796x
3 g todos a hazer areyto, y a cantar los can- g 11
4 A tares de Vitzilobuchtli, en el patio de A 12 535
5 b su cu, baylauan hombres y mugeres to- b 13
6 c dos juntos: comẽçauan estos cantares c 14
7 d a la tarde, y acabauan cerca de las diez: d 15
8 e durauan estos bayles y cantos veinte e 16
9 f dias. f 17
10 g A los nueue dias deste mes: apare- g 18
11 A jauã cõ grandes cerimonjas a los que A 19 [302]
12 b auian de matar pintauanlos de diuersas b 20
13 c colores, componjãlos con muchos pa- c 21
14 d peles: al fin hazian vn areyte con ellos, d 22
15 e en el qual yvan vna muger y vn hom- e 23
16 f bre parcados cantando y baylãdo. f 24
17 g A los deziseys dias deste mes: co- g 25 796x
18 A mençauã a ayunar los dueños de los A 26
19 b esclauos y a los dezinueue dias, comen- b 27
20 c çauan a hazer vnas dançes en que yvan c 28 [535]
todos asidos de las manos hombres y mugeres, y
dançauan culebreãdo en el patio del dicho cu, can-
tauã y tañjan vnos viejos entre tanto que los otros
dançauan.

Despues de auer hecho muchas cerimonjas los que [346]
avian de morir decendian del cu de Vitzilobuchtli,
vno vestido con los ornamẽtos del dios Paynal, y
matauan quatro de aquellos esclauos en el juego de
pelota que estaua en el patio que llamauã teutlachtli:
de alli yva y cercaua toda la ciudad corriendo, y en
ciertas partes matauan en cada vno vn esclauo: y de
alli començauan a escaramuçar dos partialidades, mo- [726]
rian algunos en la escaramuça.

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[1] Marginal notation: [illegible]

x 796 [546] 533 After many ceremonies, at last they slew captives on the Pyramid of Uitzilopochtli, and also many slaves. And, having slain one, they sounded musical instruments. And on finishing [with one], they seized another, to slay him. And, on killing him, they again sounded [musical instruments]. Thus they did to each one until finishing them [all]. On ceasing to slay these unhappy ones, they started to dance and to sing, to eat and to drink, and thus the feast ended.

Despues de muchas cerimonjas: finalmente matauan captiuos, en el cu, de Vitzilobuchtli, y tambien muchos esclauos y en matando a vno tocauan los instrumētos musicales, y en cessando tomauan otro para matarle, y en matandole tocauā otravez; ansi hazian a cada vno, hasta acabarlos: acabando de matar estos tristes, començauan a baylar, y a cantar, a comer y a beuer, y ansi se acabaua la fiesta.

The sixteenth month they named Atemoztli. In this month they celebrated a feast to the rain gods, because for the most part in this month it began to thunder and to threaten rain; and the priests of the Tlalocs began to do penances and to offer sacrifices, so that the rains would come.

Chapter 16

Atemoztli

When it began to thunder, the priests of the Tlalocs, with great industriousness, offered *copal* and other fragrances to their gods and to all the statues of these. They said that then they came to give rain. And the common folk made vows to fashion the images of the mountains, which are called *tepictli*, because they are dedicated [to] those gods of the rain. And on the sixteenth day of this month, all the common folk prepered offerings to offer before Tlaloc. And [during] these four days they performed penances, and the men abstained from women, and the women from men.

Having come to [the time of] the feast, which they celebrated on the last day of this month, they cut lengths of paper, and they bound them to a number of poles, from bottom to top. And they set them up in the courtyards of their houses and made the images of the mountains of *tzoalli*. They fashioned for them their teeth of squash seeds, and their eyes of some beans which are named *aiecotli*. And then they offered them their offerings of food, and they worshipped them.

After having kept a vigil for them, and beaten drums and sung for them, they opened their breasts with a *tzotzopaztli*, which is an instrument with which the women weave, almost like a *machete*; and they took out their hearts and struck off their heads. And later they divided up all the body among themselves and ate it; and the ornaments with which

Al mes decimo sexto llamauan Atemuztli: En este mes hazian fiesta a los Dioses de la pluuja: porque por la mayor parte en este mes, començaua a tronar y hazer demuestras de agua: y los satrapas de los Tlaloques començauan a hazer penjtencias y sacrificios porque venjesse el agua. 796x [805 776]

Cap. 16.

1 d KL. Atemuztli. d 29[1]
2 e Quando començaua a tronar: los e 30 [314]
3 f satrapas de los Tlaloques con gran f 1[2]
4 g diligencia offrecian copal y otros per- g 2
5 A fumes a sus dioses, y a todas las estatuas A 3
6 b dellos: dezian que entonce venjan para b 4
7 c dar agua: y los populares hazian votos c 5
8 d de hazer las ymagines de los montes d 6
9 e que se llaman Tepictli: porq̃ son dedi- e 7
10 f cadas aquellos dioses del agua. Y a los f 8
11 g dezíseis dias deste mes, todos los popu- g 9 [834]
12 A lares aparejauan offrendas para offre- A 10
13 b cer a Tlaloc: y estos quatro dias hazian b 11
14 c penjtẽcia, y abstenjanse los hombres c 12
15 d de las mugeres, y las mugeres de los d 13
16 e hombres. e 14
17 f Llegados a la fiesta que la celebrauan f 15 [778
18 g el vltimo dia deste mes: cortauan tiras g 16
19 A de papel, y atauanlas a vnos barales A 17 289]
20 b desde abaxo hasta arriba: y hincauan- b 18[3]
los en los patios de sus casas y hazian las ymagines de
los montes de tzoal: hazianles los diẽtes de pepitas de [324]
calabaça, y los ojos de vnos frisoles que se llaman aie-
cotli: y luego los ofrecian sus offrendas de comjda
y los adorauan.

Despues de auerlos velado y tañido y cãtado: abrianlos por los pechos, con vn tzotzopaztli: que es instrumento con que texen las mugeres, casi a manera de machete: y sacauanles el coraçon, y cortauãles las cabeças: y despues repartian todo el cuerpo entre si, [413 286]

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[1] Marginal notation: *Nouiembre xxx.*

[2] Marginal notation: *Deziembre ha dias xxxj.*

[3] Marginal notation: *Expectatio Partus Marie V.*

X 796 they had arrayed them, they burned in the courtyards of their houses.

This done, they carried all these ashes and the ornaments with which they had provided them to the shrines which they call *aiauhcalco*. And then they began to eat and drink, and to make merry. And thus ended the feast. Many other ceremonies remain to be related, which are [set down] at length in the account of this feast.

comjanaelo, y otros ornamẽtos con que los tenjan aparejados quemauanlos en los patios de sus casas.

Hecho esto: lleuauan todas esta cenjzas, y los aparejos con que aujan seruido a los oratorios que llamã Aiauhcalco: y luego comẽnçauan a comer y a beuer, y a regozijarse. Y ansi concluyan la fiesta. Otras muchas cerimonjas se quedan por dezir que estan a la larga en la historia desta fiesta.

The seventeenth month they called Titití. In this month they celebrated a feast to a goddess whom they named Ilamatecutli, and by another name, Tonan, and by [still] another name, Cozcamiauh. In honor of this goddess they slew a woman, and as soon as they had torn out her heart they struck off her head and performed a dance with it. He who went before carried the head by the hair, in his right hand, making [with it] the gestures of the dance.

Al mes decimo septimo llamauan Tititl. Eñ este mes haziã fiesta a vna diosa que llamauã Jlamatecutli, y por otro nombre Tona, y por otro nombre cozcamjauh, a honrra desta diosa: matauan vna muger, y desque le aviã sacado el coraçon cortauanle la cabeça y hazian areyto con ella, el que yva adelante lleuaua la cabeça por los cabellos en la mano derecha, haziendo sus ademanes de bayle.

796x
[805
776]
[536]

Chapter 17
Titití

This woman whom they slew in this feast they arrayed in the adornments of that goddess whose likeness [she was], called Ilamatecutli, and by another name, Tonan, which meaneth "Our Mother." This woman, thus bedight with the adornments [which are] set forth in the description, danced alone. A number of old men made music for her; and, dancing, she sighed and wept, mindful that soon she was to die. After midday, the priests arrayed themselves in the ornaments of all the gods, and went before her, and took her up to the pyramid where she was to die. Having stretched her out upon the sacrificial stone, they tore out her heart, and they struck off her head. Then one of those who went adorned as a god took [it], and, [with him] foremost, carrying it by the hair, they performed a dance with it. He who bore it in his right hand guided [them], and he made the dance gestures with it.

Cap. 17.
1 c XL. Tititl. c 19
2 d A esta muger que matauan en esta d 20
3 e fiesta: componjanla con los atauios de e 21
4 f aquella diosa cuya ymagen tenja que f 22
5 g se llama Jlamatecutli y por otro nom- g 23
6 A bre Tona quiere dezir nuestra madre A 24
7 b esta muger ansi compuesta con los b 25
8 c atauios estan puestos en la historia, c 26
9 d baylaua sola: hazianla el son vnos vie- d 27
10 e jos, y baylando suspiraua y lloraua, e 28
11 f acordandose que luego auja de morir: f 29
12 g pasando el medio dia, componjanse los g 30
13 A satrapas con los ornamentos de todos A 31
14 b los dioses, y yvan delante della, y su- b 1[1]
15 c bianla al cu, donde auja de morir: c 2
16 d echada sobre el tajon de piedra, sa- d 3
17 e cauanla el coraçon, y cortauanla la ca- e 4
18 f beça, tomaua luego vno de aquellos f 5[2]
19 g que yva adornado como dios, y delan- g 6
20 A tero de todos y lleuandola por los ca- A 7
bellos: hazian areyto cõ ella guiaua el que la lleuaua en la mano derecha y hazia sus ademanes de bayle con ella.

796x
535

On the same day that the servants of the idols slew this woman, they performed certain mock-battles, and made merry, running—some behind the others—up and down the pyramid, enacting certain ceremonies.

El mesmo dia que matauã esta muger los mjnjstros de los ydolos, haziã ciertas escaramuças y regozijos: corriendo vnos tras otros el cu, arriba y el cu abaxo haziendo ciertas cerimonjas.

796x

On the next day, all the common folk made a number of sacks, like pockets, with some cords attached, as much as a fathom long. They filled these

El dia siguiente todos los populares hazian vnas talegas como bolsas, con vnos cordeles atadas tan largos como vn braço: hinchian aquellas talegas de

796x
565
524
[415]

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[1] Marginal notation: [illegible]

[2] Marginal notation: Epiphania domini.

X 796 sacks with soft things, like wool, and they carried
them hidden under their capes, and they struck, with
565 the bags, all the women whom they might meet in
the streets. This game reached such lengths that the
524 boys also made bags and with them mauled the girls so much that they made them weep. Many other ceremonies were performed in this celebration, which are set forth at length in the account of this feast.

cosas blandas como lana y lleuauanlas escondidas debaxo de las mantas, y a todas las mugeres que topauan por la calle, dauanlas de talegazos: llegaua a tanto este juego, que tambiẽ los muchachos hazian las talegas y aporreauan con ellas a las muchachas tãto que las hazian llorar. Otras muchas cerimonjas se hazian esta fiesta q̃ estan a la larga puestas en la historia desta fiesta.

The eighteenth month they named Izcalli. In this month they celebrated a feast to the god of fire, whom they called Xiuhtecutli, or Ixcoçauhqui. They made an image in his honor, with great artifice, which appeared to throw off flames of its own accord. And every four years, in this same feast, they slew slaves and captives in honor of this god. And they pierced the ears of all the children who had been born in those years, and they gave them godfathers and godmothers.

Al mes decimo octauo llamauan Izcalli: en este mes hazian fiesta al dios del fuego que llamauan Xiuhtecutli, o Jxcoçauhquj: hazian vna ymagen a su hõrra de grã artificio que parecia que echaua llamas de fuego de si: y de quatro en quatro años en esta mesma fiesta esclauos y captiuos matauan a honrra deste dios: y agujerauan las orejas a todos los njños que aujan nacido en aquellos años y dauanlos padrinos, y madrinas.

796x [805 778] 776] [852 304] 608]

Chapter 18
Izcalli

On the tenth day of this month they made a new fire at midnight, before the image of Xiuhtecutli, [which was] very curiously adorned. And, the fire having been lit, then, in the morning, the young men and boys came, and they brought various animals which they had hunted in the ten preceding days—some water [animals] and some land [animals]. And they offered them to the old men who were charged with safeguarding this god. And these cast into the fire all of those animals, so that they would cook. And they gave each one of these young men and boys a *tamal* made with amaranth, which they called *vauhquiltamalli*, which everyone in the city offered upon that day. All ate of these in honor of the feast day. They ate them very hot, and they drank and made merry.

Cap. 18.

1 *b* KL. **Izcalli** *b* 8
2 *c* A los diez dias deste mes: sacauã *c* 9
3 *d* fuego nueuo a la media noche delañte *d* 10
4 *e* la ymagẽ de Xiuhtecutli muy curiosa- *e* 11
5 *f* mente ataujada: y encendidos fuegos, *f* 12
6 *g* luego en amaneciendo venjan los man- *g* 13
7 *A* cebos y muchachos, y trayã diuersos *A* 14
8 *b* anjmales que aujan caçado en los diez *b* 15
9 *c* dias pasados vnos de agua, y otros de *c* 16
10 *d* tierra: y offrecianlos a los viejos que *d* 17
11 *e* tenjan cargo de guardar a este dios: y *e* 18
12 *f* ellos echauã en el fuego a todos aque- *f* 19
13 *g* llos anjmales para que se asasen: y *g* 20 [262]
14 *A* dauan a cada vno destos moços y mu- *A* 21
15 *b* chachos vn tamal hecho de bledos que *b* 22
16 *c* ellos llamauã Vauhquiltamalli: los *c* 23
17 *d* quales todo el pueblo ofrecia aquel dia, *d* 24
18 *e* y todos comjan dellos por honrra de *e* 25
19 *f* la fiesta, comjanlos muy calientes y *f* 26
20 *g* beujan y regozijauanse. *g* 27

On this feast, in ordinary years, they slew no one. But in the bissextile year, which was every four years, they slew, during this feast, captives and slaves and the impersonator of Xiuhtecutli, decorated in the manner which hath been told above, with many precious and curious adornments; they performed many great ceremonies upon the death of these [victims]—many more than on the other feasts already described. This is set forth at length in the account of this feast.

En esta fiesta los años comunes no matauã a nadie: pero el año del bisexto que era de quatro en quatro años: matauan en esta fiesta captiuos y esclauos, y la ymagen de Xiuhtecutli, compuesta de la manera que arriba se dixo cõ muchos y preciosos y curiosos ataujos: hazian grandes y muchas cerimonjas en la muerte destos, muchas mas que en las otras fiestas ya dichas. Esto esta puesto a la larga en la historia desta fiesta.

After they had slain these slaves and captives and the impersonator of Ixcoçauhquĩ, who is the god of fire, all the leading men and lords, the illustrious, and

Despues que aujan muerto a estos esclauos y captiuos, y a la ymagen de Jxcoçauhquj que es el dios del fuego: estauan aparejados y adereçados muy rica- [535]

x796 the emperor himself were decked and arrayed very
richly in costly adornments, and they began a dance
[535] of great solemnity and gravity which they called *ne-*
tecuitotiliztli, which meaneth "Dance of the Lords."
This was performed only every four years, during
[304 this feast. On this same day, very early in the morn-
ing, before dawn, they began to pierce the ears of the
291 boys and girls, and they applied to their heads a wig
825 of parrot feathers, pasted on with *ocotzotl*, which is
314] pine resin. Etc.

mente con ricos adereços todos los principales y señores y personas yllustres, y el mesmo Emperador: y començauan vn areyto de gran solemnjdad y grauedad: al qual llamauan Netecujtotiliztli, qujere dezir: areyto de los señores: Este solamente se hazia de quatro en quatro años en esta fiesta. Este mesmo dia muy de mañana ante que amaneciesse començauã a agujerar las orejas a los njños y njñas: y echauãlos vn casquete en la cabeça de pluma de papagayos, pegado con ocutzotl que es resina de pino. Etc,

The five remaining days of the year, which are the four last of January and the first of February, they named Nemontemi, which meaneth barren days. And they regarded them as unlucky and of evil fortune. There is conjecture that when they pierced the boys' and girls' ears, which was every four years, they set aside six days of Nemontemi, and it is the same as the bisextile which we observe every four years.

A los cinco dias restantes del año que son los quatro 796x
vltimos de Enero y el primero de hebrero llamauan 777
Nemontemi, que quiere dezir dias valdios: y tenjanlos por aziagos y de mala fortuna: ay conjectura que [805]
quando agujerauan las orejas a los njños y njñas que
era de quatro en quatro años, echauan seys dias de [304]
Nenontemj y es lo mjsmo del bisexto que nosotros
hazemos de quatro en quatro años.

Chapter 19

These five days they held as of evil fortune and unlucky. They said that those who were born in them had evil outcomes in all their affairs, and were poor and wretched. They named them Nemo. If they were men, they named them Nemoquich; if it was a woman, they named her Nenciuatl. They dared do nothing in these days, because they were unlucky. Especially did they abstain from quarreling, because they said that those who quarreled in these days always remained with that custom. They held as a bad omen stumbling in these days.

These aforementioned feasts were fixed, and were always observed within the month, or a day or two ahead. Other feasts they had [which were] movable, which were celebrated during the course of the twenty signs, which made a round in two hundred and sixty days. And hence these movable feasts, in a year, fell one in one month, and another in another, and always varied.

Capi. 19.

1 A Estos cinco dias tenjan por malafor- A 28
2 b tunados y aziagos: dezian que los que b 29
3 c en ellos nacian tenjan malos successos c 30
4 d en todas sus cosas, y eran pobres y mj- d 31 [551]
seros llamauanlos Nemo, si eran hombres llamauanlos
Nenoqujch, y si era muger llamauala Nencioatl, no
osauan hazer nada en estos dias por ser malafortunados: especialmente se abstenjan de reñjr: porque [578]
dezian que los que reñjan en estos dias se quedauã
siempre con aquella costumbre tenjan por mal aguero [787]
tropeçar en estos dias.

Estas fiestas dichas eran fixas que siempre se haziã dentro del mes o vn dia o dos adelante: Otras fiestas tenjan moujbles que se hazian por el curso de los veinte signos: los quales hazian vn circulo en dozientos y sesenta dias: y por tanto estas fiestas moujbles vn año cayan en vn mes y otro en otro y siempre variauan.

Of the Movable Feasts

The first movable feast was celebrated in honor of the sun, in the sign which is named ce ocelotl, in the fourth house, which is named naui ollin. On this feast they offered, to the image of the sun, quail, and they offered incense. And at noon they slew captives before it in honor of the sun. On this same day, all drew blood from their ears—children and those who were grown—in honor of the sun, and they offered it that blood.

De las fiestas moujbles.

La primera fiesta moujble se celebraua a honrra del 796x
sol en el signo que se llama ce ocelutl, en la quarta [776]
casa que se llama naolin: en esta fiesta ofrecian a la
ymagen del sol codornjzes y incensauan: y en el medio matauã capituos delante della a honrra del sol.
En este mesmo dia se sangrauan todos de las orejas [785]
chicos y grãdes a hõrra del sol y le ofrecian aquella
sangre.

The Second Movable Feast

In this same sign, in the seventh house, all the painters and the seamstresses celebrated a feast. They

La segunda fiesta moujble.

En este mjsmo signo en la septima casa haziã fiesta 785
todos los pintores, y las labrãderas ayunauã quarẽta 796x

463

785 fasted, [some] for forty days, others for twenty, in
order to prevail over chance, in order to paint well
X 796 and to weave textiles well. For this purpose they
463 offered quail and incense, and performed other ceremonies—the men to the god Chicome xochitl, and
the women to the goddess Xochiquetzal.

The Third Movable Feast

X 796 In the third sign, which is called ce maçatl, in the
[776] first house, they celebrated a feast to the goddesses
who are named Ciuapipilti, because they said that
[289] then they came down to the earth. They adorned
their images with papers and offered them offerings.

The Fourth Movable Feast

X 796 In the sign which is called ce maçatl, in the second
house, which is called ome tochtli, they celebrated a
273 great feast to the god named Izquitecatl, who is the
[776] second god of wine; and not alone to him but to all
the gods of wine, who were many. On this day they
adorned his image very well on his pyramid, and offered him things to eat, and they sang and played
[musical instruments] before him. And in the court-
[463] yard of his pyramid they set a large open jar of wine,
and those who were wine merchants filled it to overflowing, and all who wished went to drink. They had
[415] some canes through which they drank. The wine
sellers kept feeding the large jar, so that it was always full. Mostly, those who had newly cut the
maguey did this. The first syrup which they took out
they took to the house of this god as first fruits.

The Fifth Movable Feast

X 796 In the sign called ce xochitl, in the first house, they
celebrated a great feast. The leading men and the
lords danced and sang in honor of this sign, and they
[301] otherwise made merry. And then they brought forth
the richest feathers, with which they adorned them-
[431] selves for the dance. In this feast the lord gave gifts
to the warriors and to the singers and to the palace
folk.

The Sixth Movable Feast

In the sign named ce acatl, in the first house, the
lords and the leading men celebrated a great festival
[346] to Quetzalcoatl, god of the winds. This feast they
observed in the house called *calmecac*, which was the
house where dwelt the priests of the idols, and where
were trained the boys. In this house, which was like

dias, otros veinte por alcançar ventura para pintar bien y para texer bien labores, offrecian a este proposito codornizes y enciensο, y haziã otras cerimonjas los hombres al dios Chicome sochitl y las mugeres a la diosa Sochiquetzal.

La tercera fiesta mouible.

En el tercero signo que se llama ce maçatl: en la primera casa hazian fiesta a las diosas que se llaman cioapipilti porque dezian que entonce decẽdian a la tierra, ataujauã a sus ymagines con papeles, y ofrecianlas ofrendas.

La quarta fiesta mouible

En el signo que se llama ce maçatl: en la segunda casa que se llama vme tochtli: hazian gran fiesta al dios llamado Yzqujtecatl, que es el segundo dios del vino, y no solamente a el: pero a todos los dioses del vino que eran muchos: adereçavan este dia muy bien su ymagen en su cu, y ofrecianle cosas de comjda, y cantauan, y tañjan delante del: y en el patio de su cu, ponjan vn tinajon de pulcre, y hinchianle los que eran taberneros hasta reberter, y yuan a beuer todos los que querian: tenjan vnas cañas con que beujã: los taberneros yuan ceuando el tinajon: de manera que siempre estaua lleno: principalmente hazian esto los q̃ de nueuo aujan cortado el maguey, la primera agua mjel que sacauan la lleuauan a la casa deste dios como primjcias.

La quinta fiesta moujble

En el signo llamado ce xochitl: en la primera casa, hazian gran fiesta, los principales, y señores, baylauan, y cantauan a honrra deste signo, y hazian otros regozijos: y sacauan entonce los mas ricos plumajes, con que se adereçauan para el areyto: y en esta fiesta, el señor hazia mercedes a los hombres de guerra, y a los cantores y a los del palacio.

La sexta fiesta mouible

En el signo llamado ce acatl: en la primera casa, hazian gran fiesta a quetzalcoatl dios de los vientos: los señores y principales: esta fiesta hazian en la casa llamada calmecac, que era la casa donde morauan los satrapas de los ydolos: y donde se criauan los muchachos, en esta casa que era como vn mones-

In this house,[1] which was like a monastery, was the image of Quetzalcoatl. On this day they adorned it with rich ornaments and placed before it offerings of perfumes and food. They said this was the sign of Quetzalcoatl.

The Seventh Movable Feast

In the sign which was called ce miquiztli, in the first house, the lords and leading men celebrated a great feast to Tezcatlipoca, who was the great god. They said that this was his sign. Since all of them had their shrines in their houses, where they kept the images of this god and of many others, on this day they decorated this image and offered it perfumes, flowers, and food, and sacrificed quail before it, tearing off their heads. This not only the lords and leading men did, but all the people to whose attention this festival came; and the same was done in the tribal temples and on all the pyramids. All prayed, and besought of this god that he grant them favors, for [it was thought] that he was almighty.

The Eighth Movable Feast

In the sign which was called ce quiauitl, in the first house, they celebrated a feast to the goddesses whom they named Ciuapipilti. These, they said, were the women who died in first childbed. They said that they became goddesses and that they dwelt in the house of the sun; and that when this sign reigned, they came down to the earth and afflicted with various sicknesses those whom they met outside of their houses. And hence, in these days, they dared not go out of their houses. They had shrines built in honor of these goddesses in all the suburbs where two streets [crossed], which they called *cioateocalli*, or by another name, *cioateopan*. In these shrines they had the images of the goddesses, and on these days they adorned them with papers which they called *amateteuitl*. On this feast of these goddesses they slew in their honor those condemned to death for some crime, who were in the jails.

The Ninth Movable Feast

In the sign named ce quiauitl, in the fourth house (which was called naui ecatl), because this house was very unlucky they slew in it the malefactors who were imprisoned. And likewise the lord had a number of slaves slain as a superstition. And the merchants and traders made a show or demonstration of the jewels in which they dealt, bringing them forth so that all might see them. And afterwards, at night,

terio, estaua la ymagen de quetzalcoatl: Este dia la 796
adereçauan con ricos ornamentos, y ofrecian delante [778]
della perfumes, y comjda: dezian que este era el
signo de quetzalcoatl.

La septima fiesta moujble.

En el signo que se llamaua ce mjqujztli: en la pri-
mera casa: hazian gran fiesta, los señores y principales
a Tezcatlibuca, que era el gran dios, dezian que este [778]
era su sino, como todos ellos, tenjan sus oratorios en
sus casas: donde tenjan las ymagines deste dios, y de
muchos otros: en este dia, componjan esta ymagen, y ofrecianla perfumes, y flores y comjda: y sacrificauan codornizes delante della arrancandolas la cabeça. Esto no solamente lo hazian los señores, y principales: pero toda la gẽte, a cuya noticia venja esta fiesta, y lo mjsmo se hazia, en los calpules, y en todos los cues: todos orauan, y demandauan a este dios que les hiziesse mercedes: pues que el era todopoderoso.

La octaua fiesta moujble

En el signo, que se llamaua, ce qujaujtl: en la pri- [776]
mera casa, hazian fiesta, a las diosas que llamauan Cioapipilti: estas dezian que eran las mugeres que murian del primero parto, dezian que se hazian diosas, y que morauan en la casa del sol, y que quãdo reynaua este sino, decendian a la tierra, y herian con diuersas enfermedades, a los que topauã fuera de sus casas. Y por esto en estos dias, no osauan salir de
sus casas. Tenjan edificados oratorios, a honrra [784]
destas diosas: en todos los barrios donde auja dos
calles: los quales llamauan cioateucalli, o por otro [778]
nombre cioateupan: en estos oratorios, tenjan las ymagines destas diosas: y en estos dias las adornauan con papeles, que llamauan amateteujtl. En esta fiesta, destas diosas matauan a su honrra los condenados a muerte por algun delicto, que estauan en las carceles.

La nona fiesta mouible.

En el signo llamado ce qujaujtl: en la quarta casa [681]
que se llamaua nauhecatl, por ser esta casa muy mal- 777]
afortunado, matauan en ella los malhechores, que
estauan presos. Y tambien el señor hazia matar algu-
nos esclauos, por via de supersticion: y los mercade- [463]
res, y tratantes hazian alarde o demostracion de las joyas, en que tratauan, sacandolas, para que las viessen todos: y despues a la noche, comjan, y beujan, to-

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[1] [the calmecac. — Analyst]

And Afterwards, at night,

X 796 they ate and drank, and held flowers and those canes
of perfume. And they sat in their seats. And each one
[302] began to boast of what he had gained, and of the
distant parts which he had reached. And he belittled
[521] the others for their counting for little; [for] neither
did they have as much as he, nor had they gone to
distant places, as he had. In this the ones made a great
mock of the others for a long space of the night.

The Tenth Movable Feast

In the sign which they named ce malinalli, in the second house, named ome acatl, they celebrated a great festival; for they said that this was Tezcatlipoca's sign. In this feast they fashioned the image of
[778] Omacatl, and one who felt devotion took it to his house that it might bless him and cause his goods to increase. And when this took place, he kept it and preferred not to let it go. He who would let this image go, waited until the next time when the same sign reigned. Then he returned it whence he had taken it.

The Eleventh Movable Feast

In the sign called ce tecpatl, in the first house, they brought forth all the ornaments of Uitzilopochtli; they cleaned them and shook them out; and they put [them] in the sun. They said that this was his sign and that of Camaxtli. This they did at Tlacatecco. Here they set out, on this day, many kinds of food, very well cooked, like that which the lords eat. They presented all of them before his image. After they had remained there a while, the officials of Uitzilopochtli took them up and divided them among themselves, and ate them. And they also incensed the image and offered it quail. They struck off their heads before it, so the blood should be shed before the image. And the lord offered all the precious flowers which the lords used, before the image.

The Twelfth Movable Feast

[753 In the sign named ce oçomatli they said that the
goddesses called Ciuapipilti came down to the earth
774] and [that] they harmed the boys and girls, afflicting
them with palsy. And if anyone, at this time, sickened,
they said that [the Ciuapipilti] had caused it: that he
had come upon them. And the fathers and mothers
[784] on these days did not let their children go outside the
houses, so that they might not come upon these goddesses, whom they held in great dread.

mauan flores: y aquellas cañas de perfumes, y assentauanse en sus assientos: y començaua cada vno a jactarse, de lo que auja ganado, y de las partes remotas, donde auja llegado: y valdonaua a los otros de que eran para poco, nj tenjan tanto, como el, nj aujan ydo a partes remotas como el: en esto tenjan gran chacota, los vnos con los otros, por gran rato de la noche.

La decima fiesta mouible

En el signo que llamauan ce malinalli: eñ las segunda casa llamada vme acatl, hazian gran fiesta: porque dezian que esto sino era de Tezcatlibuca: en esta fiesta hazian la ymagen de Omacatl, y alguno que tenja deuocion, lleuauala a su casa: para que le bendixesse, y le hiziesse multiplicar su hazienda, y quando esto acontecja tenjala, y no la queria dexar: el que queria dexar esta ymagen esperaua, hasta que otra vez, reynasse el mjsmo signo: entonce la lleuaua adonde la auja tomado.

La onzena fiesta mouible.

En el signo llamado ce tecpatl. En la primera casa sacauan todos los ornamentos de Vitzilobuchtli, lós linpiauan, y sacudian, y ponjan al sol: dezian que este era su signo, y el de camaxtle: esto hazian tlacatecco: aquj ponjan, en este dia, muchas maneras de comjdas, muy bien gujsadas, como las comen los señores: todas las presentauan, delante de su ymagen, despues de auer estado vn rato alli, tomauanlas los officiales, de Vitzilobuchtli, y repartianlas entre si, y comjanlas, y incensauan tambien a la ymagen, y ofrecianla codornizes, descabeçandolas delante della: para que se derramasse la sangre delante la ymagen: y ofrecia el señor todas las preciosas flores, que vsan los señores, delante la ymagen.

La dozena fiesta mouible.

En el signo llamado ce Oçumatli: dezian que decendian las diosas llamadas cioapipilti, a la tierra: y dañauan a los njños, y njñas, hiriendolos con perlesia, Y si alguno en este tiempo enfermaua, dezian que ellas lo aujan hecho, que se auja encontrado con ellas: y los padres, y las madres, estos dias no dexauan salir a sus hijos, fuera de casa: porque no se encontrassen, con estas diosas, de las quales tenjan gran temor.

The Thirteenth Movable Feast

In the sign which they called ce itzcuintli, [which] they said was the sign of fire, they held a great festival in honor of Xiuhtecutli, god of fire. In it they offered him much *copal* [incense] and many quail. They arrayed his image in many kinds of papers and with many rich adornments. Among the rich and powerful, they celebrated a great feast in honor of the fire, in their own houses; they held dinners and banquets in honor of the fire. In this same sign they held elections of lords and consuls, and in the fourth house of this sign they enacted the formalities of their elections, feasts, dances, and gift [giving]. After these feasts, they forthwith proclaimed war against their foes.

The Fourteenth Movable Feast

In the sign named ce atl, in the first house of this sign, they celebrated a feast to the goddess of water, named Chalchiuhtli icue. All those who dealt in water celebrated the festival—those who sold water, as well as those who fished, and those who gained other livelihoods which there are in the water. These arrayed her image and laid offerings before her, and revered her in the house called *calpulli.*

The Fifteenth Common Movable Feast

The lords, leading men, nobles, and rich merchants, when a son or daughter was born to them, paid much heed to the sign, the day, and the hour in which he was born. And of this they forthwith set out to inform the judicial astrologers, and to ask as to the good fortune or ill of the child who was born. And if the sign in which he was born was propitious, they had him baptized at once; and if it was adverse they sought the most favorable house of that sign [in which] to baptize him. When they baptized him, they banqueted the kinsmen and friends, so that they would be present at the baptism, and then they gave food and drink to all the guests, and also to the children of the whole suburb. They baptized him at sunrise in the house of his father. The midwife baptized him, uttering many prayers and performing much ceremony over the child. This [same] feast they also observe today in the baptism of their children, as to feasting, eating, and drinking.

The Sixteenth Movable Feast

As soon as the parents saw that their son was of

La trezena fiesta mouible.

En el signo que llamauan ce jtzcujntli: dezian que 796x
era el signo del fuego: hazian gran fiesta a honrra de
xiuhtecutli, dios del fuego: en ella le ofrecian mucho [314]
copal, y muchas codornizes: componjan su ymagen,
con muchas maneras de papeles, y con muchos orna- [289
mentos ricos: entre las personas ricas y poderosas, 778]
hazian gran fiesta, a honrra del fuego, en sus mjsmas
casas, hazian combites, y vanquetes, a honrra del [565]
fuego. En este mjsmo signo: hazian la election de los [666
señores y consules, y en la quarta casa deste sino: ha-
zian la solẽnjdad, de sus electiones, cõmbites, y arey- [431]
tos, y dones. Despues destas fiestas apregonauan luego 721]
la guerra contra sus enemigos.

La catorzena fiesta mouible

En el signo llamado ce atl: en la primera casa deste [776]
signo, hazian fiesta, a la diosa del agua llamada chal-
chiuhtli ycue: hazian la fiesta, todos los que tratauan [463]
en el agua: ansi vendiendo el agua, como pescando,
como haziendo otras gragerias, que ay en el agua.
Estos componjan su ymagen, y la ofrecian, y reueren-
ciauan, en la casa llamada Calpulli.

La quinta decima fiesta mouible comũ.

Los señores, y principales, nobles, y mercaderes, 777
ricos quando les nacia algun hijo o hija; tenjan gran
cuẽta con el signo en que nacia; y el dia, y la hora en 787
que nacia: y desto yuan luego a ynformar a los astro-
logos, judiciarios: y a preguntar por la fortuna buena 565
o mala de la criatura que nacia. Y si el signo, en que
nacia era prospero, luego le hazian baptizar, y si era 852
aduerso buscauan la mas prospera casa de aquel signo
para le batizar. Quando le batizauan, combidauan a
los parientes, y amigos: para que se hallassen presen-
tes al batismo: y entonces dauan comjda, y beujda, a
todos los presentes, y tambien a los njños, de todo el
barrio: baptizauanle, a la salida del sol, en casa de su
padre, baptizauale la partera, diziendo muchas ora-
ciones: y haziendo mucha cerimonja sobre la criatura.
Esta fiesta, tambien la vsan agora, en los baptismos [759]
de sus hijos, en quanto al combidar, y comer, y beuer.

La sexta decima fiesta mouible.

Desque los padres vian que su hijo era de edad para 584

584 age to marry, they spoke to him of their wish to seek a wife for him. And he replied, thanking them for this solicitude which they showed in marrying him. Then they addressed the leading man who had charge of all the young men, whom they called *telpochtlato,* and they told him that they wished their son to marry, since [the son] held doing so to be good. For this they held a great feast for him and for all the young men whom he had in his care; and for this they held conversation with him, after having given food and drink to him and to all those whom he had [412] in his charge. And at the beginning of the conversation they laid before him an axe for cutting lumber or firewood. This axe was a sign that that young man took his leave, now, of the company of the other young men; for they wished him to marry. And thus the *telpochtlato* departed content. After this the relatives decided, among themselves, upon the woman whom they were to give [to the son], and summoned the marriage-makers, who were some old, honored women, that they might go to speak with the parents of the young woman. [The marriage-makers] went two or three times, and spoke, and returned with the reply. During this time, the relatives of the young woman spoke among themselves, and, having decided to give her to him, they gave their consent to [777] the marriage-makers. After this they sought a day of good fortune, of a sign of good disposition [among] which were acatl, oçomatli, cipactli, quauhtli. Having chosen one of these signs, the parents of the young man made known to the parents of the young woman the day on which the marriage should be performed, [276] and then began to prepare the necessary articles for the wedding—[those] to eat and to drink, as well as such [things] as capes, smoke tubes, and flowers. 585 This done, they summoned the leading men and all the other people whom they wanted for the wedding. After the feast and [after] many speeches and ceremonies, those acting for the young man came at about nightfall to take the young woman. They car- [482 ried her, with great solemnity, upon the back of a 373] matron, and with many pine torches burning in two rows before her. Many people surrounded her, behind and ahead, until they brought her to the house of the parents of the young man. Having brought her [372] to the house of the young man, they set them both by the hearth, which they always had in the middle of a hall, full of fire. And the woman was at the left hand of the man. Then the mother of the young man

casarse, hablauanle en que le querian buscar su muger: y el respondia, haziendoles gracias, por aquel cuydado, que tomauan de casarle: luego hablauan al principal que tenja cargo de todos los mancebos, que ellos llamauan Telpuchtlato: y dezianle como querian casar su hijo, que lo tuujesse por bueno: y para esto hazianle vn combite a el, y a todos los mancebos, que tenja a su cargo, y para esto le hazian vna platica, despues de auerle dado de comer, y de beuer a el y a todos los que tenja a su cargo: y en principio de la platica, ponjanle delante vna hacha de cortar madera o leña. Esta hacha era señal que aquel mancebo se despedia ya de la companja de los otros mancebos: porque le querian casar, y ansi el telpuchtlato yua contento. Despues desto determjnauan entre si los parientes la muger, que le aujan de dar, y llamauan a las casamenteras, que eran vnas viejas honrradas, para que fuessen a hablar a los padres de la moça, yuan dos, o tres vezes, y hablauan, y bolujan con la respuesta. En este tiempo los parientes de la moça se hablauan, y concertandose de darsela, dauan el si, a las casamenteras. Despues desto buscauan vn dia bien afortunado, de algun signo, bien acondicionado, quales eran acatl, oçumatli, cipactli, quauhtli, auiendo escogido alguno destos signos: los padres del moço hazian saber a los padres de la moça el dia en que auja de hazerse el matrimonjo, y luego començauan a aperejar las cosas necessarias, para las bodas, assi de comer como de beuer, como de mantas, y cañas de humo, y flores. Esto hecho conbidauan a los principales, y toda la otra gente, que ellos querian para las bodas. Despues del combite, y de muchas platicas, y cerimonjas: venjan los de la parte del moço a lleuar a la moça de par de noche, lleuauanla con gran solennjdad, a cuestas de vna matrona, y con muchas hachas de teas encẽdidas, en dos rencles delante della, yua rodeada della mucha gente, detras y delante, hasta que la llegauan a la casa de los padres del moço: llegada a la casa del moço, ponjanlos ambos, junto al hogar, que siempre le tenjan, en medio de vna sala, lleno de fuego, y la muger estaua, a la mano izquierda del varon: luego la madre del mancebo, vestia vn vipil muy galano a su nuera, y ponjale junto a sus pies vnas naoas muy labradas: y la madre de la moça, cubria cõ vna manta, muy galana a su yerno, y atausela sobre el hombro, y ponjale vn maxtli, muy labrado, a los pies. Hecho esto, vnas viejas, que se llaman titici, atauan la esqujna de la manta del moço con la falda del vipil de la moça. Assi se concluya el

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Then the mother of the young man placed a very fine shift upon her daughter-in-law, and put for her, by her feet, a richly embroidered skirt. And the mother of the young woman covered her son-in-law with a very fine cape, and tied it over his shoulder, and laid a very richly embroidered breech clout at his feet. This done, a number of old women, who are called *titici*, tied the corner of the young man's cape to the lower part of the young woman's shift. In this way was concluded the marriage, with many other ceremonies, and dinings, and drinking, and dances, which were given thereafter, as is contained in the account of the marriages.

They observed two other feasts which in part were fixed and in part were movable. They were movable because they were celebrated in interpolated years. One was observed every four years, and the other every eight years. They were fixed because they had year, month, and day assigned. In the one which was celebrated every four years, they pierced the ears of the boys and the girls, and they performed for them ceremonies for good growth, and they purified them over the fire. In the one which they celebrated every eight years, they fasted before it for eight days on bread and water, and enacted a dance in which they assumed the forms or characters of various birds and animals. And they said that they sought good fortune, as is set forth in the appendix of the Second Book.

These movable feasts, in some years, displace the feasts of the calendar, as also happeneth in our calendar.

matrimonjo, con otras muchas cerimonjas, y comeres, y beueres, y bayles, que despues se hazian, como se contiene, en la historia del matrimonjo.

585
302
292

Otras dos fiestas tenjan, que en parte eran fixas, y en parte eran moujbles: eran moujbles, porque se hazian por años interpolados. La vna se hazia, de quatro en quatro años, y la otra de ocho en ocho años: eran fixas porque tenjan año, mes, y dia señalados. En la que se hazia, de quatro en quatro años, horadauan las orejas a los njños o njñas: y hazianlos, las cerimonjas, de creaça para bien, y lustrauanlos por el fuego. En la que hazian, de ocho en ocho años: ayunauan antes della, ocho dias a pan y agua, y hazian vn areyto, en que tomauan figuras, o personajes, de diuersas aues y anjmales: y dezian que buscauan ventura, como esta escrita, en el apendiz del segundo libro.

796^
[304
854]
[535
785]

Estas fiestas mouibles en algunos años echan de su lugar a las fiestas del kalendario: como tambien acontece, en nuestro kalendario.

X 796 **Twentieth Chapter**, which telleth of the feast and blood sacrifices which they made on the first day [805] [and] month, which was named, and which they called, Atl cavalo or Quauitl eua.[1]

Quauitl eua. This day came, and when it was this [month], a feast was then celebrated for the Tlalocs.

[202] Everywhere on mountain tops, blood sacrifices[2] were made and sacrificial banners were hung. Blood sacrifices were made at Tepetzinco, or there in the very gulf of the lake at a place called Pantitlan.

[789] At this place they left consecrated papers[3] and set up long poles called *cuenmantli*, by means of which would come to pass greenness, sprouting, and growth.

[777 827] And there they took children, known as "human banners"[4]—those who had two cowlicks of hair and whose day signs were favorable. They were sought everywhere, and bought. It was said: "These are precious blood-offerings. [The rain gods] receive them with rejoicing; they wish for them; they are thus satisfied and given contentment." With them, the rains were sought; rain was asked.

[202 314 289] And everywhere, in the houses, in each home, in each of the quarters where the young warriors were trained, and in each tribal temple, everywhere they erected the slender green poles; on them, they placed white paper flags dotted with large and small drops of liquid rubber.[5]

Jnic 20. capitulo, ytechpa tlatoa yn ilhuitl, yoan in nextlaoaliztli: in quichioaia, yn ipan vel ic cemilhuitl metztli; in qujtocaiotiaia, in qujtoaia atl caoalo anoço quauitl eoa.

Quauitl eoa, ynin ilhuitl quiçaia: auh yn iquac y, vncan ilhujquixtililoia in tlaloque:

nextlaoaloia, in noujan tepeticpac, yoã neteteuhtiloia, onnextlaoaloia, in tepetzinco, anoço vmpa in vel aytic, ytocaiocan pantitla:

vmpa concaoaia in teteujtl, yoan vmpa conquetzaia quaujtl, moteneoa cuenmantli, viujtlatztic, çan itech ieetiuh yn icelica, yn itzmolinca, yzcallo.

Yoan vmpa qujmoncaoaia pipiltzitzinti, in motenehoaia tlacateteuhti: iehoãtin in vntecuezcomeque, in qualli intonal: noujan temoloia, patiiotiloia: mitoaia, ca iehoantin vellaçonextlaoalti, vel qujnpaccacelia qujnnequj, ic vellamati, ic vellamachtilo, ynic in ca qujiauhtlatlanjoã, quiiauhtlatlano.

Auh yn novian calpan, in techachan: yoan in telpuchcalco, in cacalpulco, noujian qujquetzaia, matlaquauhpitzaoac, tzonioquaujtl, itech qujtlatlaliaia amateteujtl, vltica tlaulchipinilli, tlavlchachapatztli.

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[1] Sahagún, in the corresponding Spanish text, observes that Quauitleoa is the term used by the Mexicans. Cf. Manuel Orozco y Berra: *Historia antigua y de la conquista de México* (México: Tipografía de Gonzalo A. Esteva, 1880), Vol. II, p. 36: "Xilomanaliztli,—Atlacahualco,—Cuahuitlehua,—Cihuailhuitl. *Xilomanaliztli, ofrenda de xilotl ó jilotes: nombre usado por los de Tlaxcalla. Cuahuitlehua, querimonia de los árboles: nombre perteneciente á lugares fuera de México. Atlcahualco ó Atlacahualco, nombre admitido por los mexicanos; según el P. León, detención de las aguas, y es la interpretación de todas que más nos satisface. Cihuailhuitl, fiesta de la mujer. El símbolo religioso es la imágen de Tláloc y un árbol reverdeciendo, con el agua entre las raíces.*" Cf. also Francisco J. Clavijero: *Historia antigua de México* (México: Editorial Porrua, S. A., 1945), Vol. II, pp. 401-2: ". . . *el primer mes, cuyo nombre Atlcahualco o Atlacahualco, significa la cesación del agua, pues en el mes de marzo cesan las lluvias del invierno en los países septentrionales, en donde tuvo origen el calendario mexicano o tolteca. Lo llamaban también Quauhitlehua, lo que significa la vegetación de los árboles, que se verifica en este tiempo en los países fríos. Los tlaxcaltecas llamaban a este mes Xilomanaliztli, esto es, oblación de las mazorcas de maíz, porque en él ofrecían a sus dioses las del año corrido, para ayudar la siembra que por este tiempo comenzaban a hacer en los lugares altos.*"

Angel María Garibay K., in "Relación breve de las fiestas de los dioses, Fray Bernardino de Sahagún" (*Tlalocan*, Vol. II), p. 291, translates *cuahuitl ehua* as *palo se alza*. Eduard Seler, in *Einige Kapitel aus dem Geschichtswerk des Fray Bernardino de Sahagun aus dem Aztekischen übersetzt* (Caecilie Seler-Sachs, Walter Lehmann, Walter Krickeberg, eds.; Stuttgart: Strecker und Schroeder, 1927), Vol. I, p. 55, translates the name as *die Bäume erheben sich* (*machen sich auf den Weg*).

[2] *Nextlaoaloa.* Seler rather consistently renders forms of this word in terms of payment of a debt rather than of a sacrifice. Cf. *ixtlaua* in Alonso de Molina: *Vocabulario de la lengua mexicana* (Julio Platzmann, ed.; Leipzig: B. G. Teubner, 1880), and in Rémi Siméon: *Dictionnaire de la langue nahuatl ou mexicaine* (Paris: Imprimerie Nationale, 1885). In *Collected Works* (Cambridge, Mass.: Carnegie Institution of Washington, 1939), Vol. II, Pt. 4, p. 13, Seler says: "The child sacrifices to the rain god were called nextlaualli 'the debt paid.'"

[3] Garibay (*op. cit.*, p. 292) translates *tetevitl* as *tiras sagradas*.

[4] In *loc. cit.*, Garibay renders *tlacateteuhtin* as *tiras humanas* and makes it clear (Nahuatl sentence No. 4) that the term refers to the children who died. Seler (*Einige Kapitel*, p. 55) refers to them as *Menschen-Opferstreifen* (*Opferpapiere in Menschengestalt*). They may actually have been paper streamers surmounted by a representation of a human head, and have symbolized the children who died. See illustration (Seler: *op. cit.*, p. 60) from the Biblioteca del Palacio MS.

[5] See Note 3. Sahagún, in the corresponding Spanish text, refers to "*unos papeles, llenos de gotas de ulli a los quales papeles llamauan amateteuitl.*" *Tlaulchachapatztli*; cf. *chachapani*, in Molina (*op. cit.*).

And they took [the children] to many [different] places.

[First was] Quauhtepec.[6] And the one who died here bore the same name—Quauhtepetl. His paper vestments were brown.[7]

The second place where one died was the top of Mount Yoaltecatl.[8] The human banner [the child to be sacrificed] had the same name—Yoaltecatl. His paper vestment was black striped with red.

The third place was Tepetzinco,[9] where died a girl called Quetzalxoch, a name which they took from Tepetzintli, [also] named Quetzalxoch. Her array was blue.

The fourth place was Poyauhtlan,[10] just at the foot and in front of Mount Tepetzinco. The name of him who died was Poyauhtecatl. Thus he went adorned: he was bedight in rubber, stripes of liquid rubber.

The fifth place, there in the midst of the lake, was a place named Pantitlan. He who died there had the name Epcoatl. The vestments in which he went, having put them on, were set with mussel shells.

The sixth place to which they carried [a victim] was the top of [the hill of] Cocotl,[11] and also he went bearing the name Cocotl. His array was varicolored—part red, part brown.

The seventh place was on the summit of Yiauhqueme, and also the human banner bore the name Yiauhqueme. The clothing which he bore was completely brown.

These were the places where [the children] died, as blood-offerings, as human banners.

And all went with head-bands[12] with sprays and sprigs of quetzal feathers; they had green stone necklaces, and they went provided with green stone bracelets; they provided them with bracelets of green stone. Their faces were painted with liquid rubber, and spotted with a paste of amaranth seeds. And their liquid rubber sandals: they had sandals of liquid rubber. All went in glorious array; they were adorned and ornamented; all had valuable things on them. They gave them paper wings;[13] wings of paper they had. They were carried in litters covered with quetzal feathers, and in these [the children][43] were kept.

Auh mjeccan in qujmoncacaia, 746 x

quauhtepec: auh yn vmpa onmiquja, çan ie no ie 778
ytoca etiujia, in quauhtepetl: yn jamatlatquj, yia- 289
paltic. 292

Jnic vccã miquja, icpac in tepetl ioaltecatl: çan ie no itoca ietiuh, intlacateteujtl, ioaltecatl: yn jamatlátquj, tliltic, chichiltic ic oaoanquj.

Jnjc excan, tepetzinco: yn vmpa onmjquja cioatl, itoca quetzalxoch, ytech canaia, in tepetzintli, qujtocaiotiaia quetzalxoch, yn itlatquj catca texotic.

Jnic nauhcan, poiauhtlã, çan itzintla, çan ixpan in
tepetl, tepetzinco: itoca ietiujia in miquja poiauhte- [314]
catl, ynic muchichiuhtiuja, vlpiiaoac, tlaulujtectli.

Jnic macujlcan, vmpa in atl itic itocaiocan panti-
tlan, in vmpa, onmjquja, itoca ietiuh, epcoatl: yn [825]
itlatquj, in caqujtiuja, epnepanjuhquj.

Jnic chiquaceccan: vmpa qujujcaia cocotl icpac, no itoca ietiuja cocotl: yn ihechichioal catca, chictlapanquj, cectlapal chichiltic, cectlapal yiappalli.

Jnic chicoccan, icpac yn jiauhqueme: çan no itoca ietiuh, yiauhqueme, in tlacateteujtl: yn jtlatquj ietiuh, tlacemaqujlli, yn jiappalli.

Jzqujcan yn, in miqujia nextlaoalti, tlacateteuhti:

auh muchinti, ynmaxtlatzon ietiuh, quetzalxixil- 796 x
quj, quetzalmjiaoaio: in chalchiuhcozquj ietiuh, yoan
momacuextitiuj, qujmomacuextitiuj chalchiujtl: tla- [292
ixolujlti, qujmixolhujaia, mjxmichioaujque, yoan 301
ymolcac, ymolcac ietiuh, muchintin maujzçotiuj, 237] [314
tlacencaoalti, tlachichioalti, muchi tlaçotlanquj, yn 824]
jntech ietiuh, tlaçotlantiuj, qujmamatlapaltia, amatl,

[289]

[493
237]

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[6] Maps of the Valley of Mexico in Colonial times locate most of the places and features mentioned by Sahagún, but the frequent repetition of place-names is at times confusing. Of Quauhtepec, Sahagún's Spanish text says: "es una sierra eminente que esta cerca del Tlatilulco."

[7] Yiapaltic. Sahagún (Spanish text) has encarnado (deep red, flesh colored); later he has leonado (lion colored, fallow) for yiapalli. For yapaltic, Seler (op. cit., p. 56) has gelbbraun; Molina (op. cit.), cosa teñida de negro; Siméon (op. cit.), brown or black.

[8] The Spanish text explains: "es una sierra eminente que esta cabe guadalupe."

[9] Loc. cit.: "es aquel montecillo, que esta dentro desta laguna, frontero del tlatilulco."

[10] Loc. cit.: "es un monte, que esta en los terminos de [illegible], y alli cabe tepetzinco."

[11] Loc. cit.: "es un monte que esta cabe chalco atenco."

[12] Seler (op. cit., p. 57) reads [illegible], which he translates as ihre eigentümliche Feder.

[13] Sahagún (loc. cit.) says "ponianles unas alas de papel como angeles."

X 796 feathers, and in these [the children] were kept. And they went sounding flutes for them.

All mourned much; men wept for them; men loosed their tears for them; they mourned them and they groaned.

And when they reached the place of vigil, in the Mist House,[14] here was spent the night in vigil. Vigil was kept for them by the priests and the *quaquacuilti*,[15] who were the old priests. [And if] any of the priests separated themselves from them, they were called *mocauhque* (they who are abandoned); no longer did [such an one] join others in intoning chants; no longer was he needed; no more was he counted [among them].[16]

[787] And if the children went crying, their tears coursing down and bathing their faces, it was said and understood that indeed it would rain. [For] their tears signified rain. Therefore [men] were joyful; thus were their hearts at rest. Hence they said: "Verily, soon rain will set in; yea, now soon we shall have rain."

[787] And if one who was dropsical was [met] somewhere, they said: "It will not rain for us."

And when the rains were about to end, when they were soon to finish, to close, then the *cuitlacochin* bird cried—a forecast that continual, soft rain was about to set in. Then came the gulls. And also came the falcons, flying with much clamor. And they forecast when would come the ice, and that it would freeze.

And at the time called Quauitl eua, there on the round sacrificial stone appeared and came into view all those who were to be sacrificial victims.[17] And of those who were thus to die, it was said: "They raise poles for the striped ones." They were brought to Yopico, [Xipe] Totec's temple. There they made them fight in mock battle, in the same manner as they would later die, [when] they would tear their hearts out of them. They counterfeited this with them. [Using] *tortillas* of ground corn which had not been softened in lime [as mock-hearts], they thus cut their hearts out.[18]

amaamatlapaloque; tlapechtica in vicoia, quetzalcallotiuja, yn vncã momantiujia, qujntlapichilitiuja:

cenca tlatlaocultiaia, techoctiaia, techoquizvitomaia, teicnotlamachtiaia, yn ca elcicioaia.

Auh yn oaxitiloque toçocan, aiauhcalco, vncan coiooal toçaujlo, qujntoçaviia tlamacazque: yoan in quaquacujlti, ichoan in ie veuetque tlamacazque. Auh in tlamacazque, yn o ceme ontetlalcaujque, motocaiotiaia mocauhque: aocmo tecujcananamiquj, aoccan onmonequj, aoccan onpoalo.

Auh in pipiltzitzinti, intla chocatiuj, intla imixaio totocatiuh, intla imixaio pipilcatiuh, mitoaia, moteneoaia, ca qujiauiz: yn imixaio qujnezcaiotiaia, in qujiaujtl, ic papacoaia, ic teiollo motlaliaia: iuh qujtoa, ca ie moquetzaz in qujiaujtl, ca ie tiqujiaujlozque.

Auh intlacana ca, ytiziuhquj, q'toaia, amo techqujiaujlotla.

Auh yn ie qujçaz qujiaujtl, yn ie tlamiz yn ie itzonco: njman ie ic tlatoa in cujtlacochi, ynezca, ynic ujtz, inic moquetzaz tlapaqujiaujtl: njman oalhuj, pipixcãme: no yoã oalhuj necujlicti, tletlecton, tzatzitinemj, ynezca ie uitz in cetl, ie ceuetziz.

Auh ynic mjtoaia quaujtl eoa: vncan necia, vncan onjxnecia, yn izqujntin oaoanozque temalacac: yoan in quexqujch çan miquiz, motenehoaia qujnquavitleoaltiaia yn oaoanti: vmpa ovico yiopico, yn iteupan Totec: vmpa qujntlaiecoalviaia, in quenjn miquizque, qujmeltequja: çan oc qujntlaieoltiaia: iotlaxcalli, anoço iopitlaxcalli, ynic qujmeleltequja.

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[14] In *loc. cit.*, aiauhcalco is described as "*un oratorio que estaua junto a tepetitlan de la parte del occidente.*"

[15] *Quaquacuilli.* In Seler's *Collected Works*, Vol. II, Pt. 4, p. 17, it is suggested that the meaning of the term is probably "he who is shorn as to the head." In Sahagún's *Histoire générale des choses de la Nouvelle-Espagne* (D. Jourdanet and Rémi Siméon, trs.; Paris: G. Masson, Éditeur, 1880), p. 110, n. 2, the translators render the term *prêtre de dieu*.

[16] In the corresponding Spanish text, Sahagún explains in greater detail: "*Si alguno de los ministros del templo, y otros q llamauan quaquacuilti, y los viejos se boluian a sus casas, y no llegauan a donde auian de velar, los tomauan [illegible] por infames, y indignos de ningun oficio publico: de ay adelante llamauanles mocauhque, que quiere dezir dexados.*"

[17] *Oaoanti.* According to Seler, the meaning is "the striped ones," or, more freely, the captive destined for sacrifice. See *op. cit.*, Vol. I, p. 14; Vol. II, Pt. 3, pp. 161, 162; and Vol. II, Pt. 4, p. 25. See also Appendix to this volume, pp. 176, 190.

[18] *Iotlaxcalli.* See Arthur J. O. Anderson and Charles E. Dibble: *Florentine Codex, Book 1—The Gods* (Santa Fe: School of American Re-

And four times they appeared before the people. They were looked at; they were made to be seen by the people; they were made known. They gave them and provided them their paper vestments.

The first time they were given, and ornamented with, red; they were [dressed] in red; their paper garments were red.

The second time their paper ornamentation was white.

The third time they again bore their red vestments.

The fourth time, white.

This last time, they ornamented them and gave them presents; for this last time, they wore [this array]—so that in it their fate would come, they would be slain, they would breathe their last, they would be the [sacrificial] striped ones. For this last time, they took their red array.

No more did they change [their garments]. And they ornamented them as the striped ones with liquid rubber.

And those who had captured prisoners, who had captives whom they had taken, also anointed themselves with red; they covered themselves with feather down; their hands and feet were covered with white turkey feathers.

And also they were given costly insignia; [but] not given [to keep] always—only that they should smoke with them; that they should dance the captives' dance with them.

Only thus they appeared and were seen; only thus men marveled at them; only thus [garbed] they celebrated the feast; only thus did one make known to men that his captive was to be offered as a sacrifice.

And he bore his shield, which went resting on his arm, and he carried his rattle stick, which he went rattling, and he proceeded planting his rattle stick on the ground, and it rattled and jingled.

And all those who had captives, those who had taken prisoners, were thus garbed—they whose captives would be offered as sacrifices when the Feast-day Tlacaxipeualiztli came.

Auh nappa teixpan neci, teixpan quijxtilo, teittitilo, 796x
teiximachtilo, quijntlamamaca, quijnmamaca yn jmamanechichioal:
289

ynjc ceppa maco, ynjc chichioalo, tlauhio, tlauhiotiuj, tlatlactic, tlauhio yn jmamatlatquj. 292

Jnic vppa iztac, yn jmamanechichioal.

Jnic expa, oc cepa ichoatl yn intlatquj ietiuh, tlauhio.

Jnic nappa, iztac,

iccen qujnchichioaia, iccen qujnmacaia, iccen qujtquj, ynjc ipan intequiuh vetziz, ynic qujntlatlatizque, ynjo ihjiotl quiçaz, ynic oaoanozque ça iccen qujcuj, yn intlatquj, tlauhio:

aocmo quipatla, aocmo qujpapatla: yoan vltica qujnoahoanchichioa. [314]

796x

Auh in tlamanj, in temanj, in male, in teacinj, no motlauhoça, mopotonja, motzomaia yn jma, yn icxi iztac totoliujtica. 292
[237]

Auh no macoia, tlaçotlanquj tlauiztli, amo iccen macoia, çan ipã tlatotonjaia, çan ipan momalitotiaia:

çan ic neci, çan ic itto, çan ic tetlamauiçoltia, çan ic ipan ilhujtla, çan ic tetlattitia, ynjc oaoano ymal:

yoan ychimal ietiuh, ymac mantiuh, ic momamantiuh: yoan ichicaoaz ietiuh, chicaoaçotiuh, qujtilquetztiuh in chicaoaztli, chachalaca, cacalaca. [714
534]

Auh muchinti, iuh muchichioaia, yn ixqujchtin, maleque, in tlamanjme: yn jnmalhoan oahoanozque, yn iquac oacic ilhujtl tlacaxipeoaliztli.

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search and University of Utah, 1950; Monographs of the School of American Research, No. 14, Pt. II), p. 13. On use of [illegible] papel, and in reference to Xipe totec, see op. cit., p. 17 and n. 80.

X 796 **Twenty-first Chapter, which telleth of the honors paid, and of the blood offerings which were made, in the second month, which was called Tlacaxipeualiztli.**[1]

[727] Tlacaxipeualiztli. This feast came and was thus celebrated; [it was] when all the captives died, all those taken in war—the men, the women, the children.[2]

Those who had taken captives, when, on the morrow, their prisoners were to die, then began the captives' dance, when the sun had passed noon. And they held an all-night vigil for their prisoners there in the tribal temple. And they placed [the captives] before the fire[3] and took hair from the top of the captives' heads, when half the night had passed and when they made offerings of blood from the ear.

And when the dawn came, then they made them leave, that they might go to die, they who were to die appropriately to this feast day. For during the entire festival they were all flayed. Hence they called [the feast] Tlacaxipeualiztli.

And the captives were called *xipeme* and *tototecti*.[4] Those who slew them were the priests. Those who had taken them captive did not kill them; they only brought them as tribute, only delivered them as offerings;[5] [the priests] went laying hold of their heads, and seizing [the hair of] their heads. Thus they went leading them up to the top of the temple.

And when some captive faltered, fainted, or went throwing himself upon the ground, they dragged him.

And when one showed himself strong, not acting

Jnic cempoali oce capitulo, ytechpa tlatoa in tlamauiztililiztli, yoan in nextlaoaliztli, in qujchioaia, yn jpan vel ic vntetl metztli, in mjtoaia, tlacaxipeoaliztli.

Tlacaxipeoaliztli: ynin ilhuitl qujçaia: auh inic muchioaia, iquac miquja, yn ixqujch malli, yn ixqujch tlaaxitl, yn ixqujch haxioac: yn oquichtli, in cioatl, yn ixqujch piltzintli.

Jn maleque, in ie iuh muztla miqujzque in malhoan, iquac peoa, in momalitotia, in ie onmotzcaloa tonatiuh: auh ceiooal qujtoçauja yn jmal, in vncan icalpulco: yoan vncan qujtzoncuj, iquaiolloco, tlecuilixquac qujtlalia, iquac in ioalli xeliuj, neçaoalizpan.

Auh in ooallatujc, vncan conenoaltia, inic mjqujtiuh: in miquja vel ipan in jlhujtl: auh vel iuh cemjlhujtl muchinti qujnxipeoaia, xipeoaloia: ic mjtoaia tlacaxipeoaliztli.

Auh in mamaltj motocaiotiaia xipeme, yoan tototecti: in temictiaia, iehoantin in tlamacazque: amo iehoanti qujnmictiaia in maleque, çan tequjtl qujmoncaoaia, çan tequjtl temac qujmoncaoaia, qujnquatemotzultzitzqujtiuj, inquatla qujmantiuj, ymjcpac qujmantiuj, ynjc qujntlecauja teucalticpac.

Auh yn aca malli, vel çotlaoa, iolmiquj, ça chachapantiuh, ça qujvilana:

auh yn aca vel muchicaoa, amo mocioatlamachtia, like a woman, he went with a man's fortitude; he bore himself like a man; he went speaking in manly fashion; he went exerting himself; he went strong of heart and shouting, not without courage nor stumbling, but honoring and praising his city.

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[1] This most spectacular of ceremonies—the flaying of men—was said by Fray Diego de Durán to have been invented by Moctezuma I's general Tlacaelel. See *Historia de las Indias de Nueva-España y las islas de Tierra Firme* (José F. Ramírez, ed.; Mexico: Imprenta de J. M. Andrade y F. Escalante, 1867). Vol. I, p. 174. Miguel Acosta Saignes, in *Tlacaxipeualiztli, un complejo mesoamericano entre los caribes* (Caracas: Universidad Central, 1950), *passim*, argues that it is an ancient complex and in various aspects very widespread.

In Mexico, its place as a spring festival, celebrated when the soil was prepared for planting, is well recognized. Those who wore the human skins represented the renewal of vegetation. Cf. Seler: *Collected Works*, Vol. II, Pt. 4, p. 71. See also Alfonso Caso: *La religión de los aztecas* (México: Imprenta Mundial, 1936), pp. 27-8, where, besides, origin of the ceremony in Guerrero or Oaxaca is suggested.

[2] Clavijero (*op. cit.*, Vol. II, p. 149) adds that "*algunas de estas víctimas solían ser los ladrones de oro y plata que eran condenados por la ley del reino a semejante sacrificio.*"

[3] Seler (*Einige Kapitel*, p. 62) translates thus: "*ixpan ic*"—the hair—"*vor dem Feuerherde nieder*"; Sahagún, in the corresponding Spanish text, says: "*Junto al fuego hacían esta ceremonia.*"

[4] "The flayed" (*xipeme*) and "those who die for the honor of our god Totec" (*tototecti*). See corresponding Spanish text, which also says: "*Todos los pellejos de los desollados, se vestían muchos mancebos, a los quales llamavan tototecti.*" Francisco Paso y Troncoso, in *Descripción Historia y Exposición del Códice Pictórico de los Antiguos Nauas. . . .* (Florence, 1899), p. 109, writes: ". . . *Xipeme ó Tototectin; es decir: los que iban vestidos con la librea del dios Xipe Tótek puesta sobre la piel del desollado, la cual atacaban al cuerpo desnudo, para cubrirlo después con el traje y los adornos propios del dios. . . .*"

[787] Besides being worn as described, the skins are said by Juan de Tovar to have been used to forecast a wet or dry year, and the chiefs directed agricultural work accordingly.—George Kubler and Charles Gibson: *The Tovar Calendar*. Memoirs of the Connecticut Academy of Arts and Sciences, Vol. XI (New Haven: Yale University Press, 1951), p. 22.

[5] Sahagún, in the Spanish text, definitely states that the captive was delivered to the priest by the captor.

He went with firm heart, speaking as he went: "Already here I come! You will speak of me there in my home land!"

And so they were brought up [the pyramid temple steps] before [the sanctuary of] Uitzilopochtli.

Thereupon they stretched them, one at a time, down on the sacrificial stone; then they delivered them into the hands of six priests, who threw them upon their backs, and cut open their breasts with a wide-bladed flint knife.[6]

And they named the hearts of the captives "precious eagle-cactus fruit." They lifted them up to the sun, the turquoise prince, the soaring eagle.[7] They offered it to him; they nourished him with it.

And when it had been offered, they placed it in the eagle-vessel.[8] And these captives who had died they called "eagle men."[9]

Afterwards they rolled them over; they bounced them down; they came tumbling down head over heels, and end over end, rolling over and over; thus they reached the terrace at the base of the pyramid.[10]

And here they took them up.

And the old men, the *quaquacuilti*, the old men of the tribal temples, carried them there to their tribal temples, where the captor had promised, undertaken, and vowed [to take a captive].

There they took [the slain captive] up, in order to carry him to the house [of the captor], so that they might eat him. There they portioned him out, cutting him to pieces and dividing him up. First of all they reserved for Moctezuma a thigh, and set forth to take it to him.

And [as for] the captor, they there applied the down of birds to his head and gave him gifts. And

moq'chchicauhtic, oqujchcoatiuh, moqujchitotiuh, mellaquauhtiuh, moiolchicauhtiuh, oalmotzatzilitiuh, amo tlacuecuetlaxotiuh, amo tlapolotiuh, tlateniotitiuh, qujiauhcaiotitiuh yn jaltepeuh: 796ˣ

yiollo qujmattiuh, qujoalitotiuh, ie nõiauh, annechoojtozque, vmpa nochan yn.

Auh yn ie iuhquj yn oaxitiloque tlacpac, ixpan in vitzilobuchtli:

njman ie ic ceceniaca qujmonteca in techcac, ic inmac in tlamacazque, qujnchiquacencaujaia, qujmaquetztiteca, qujmeltetequj, yca itzquaoac, patlaoac tecpac.

Auh yn jniollo, mamalti qujtocaiotia, quauhnochtli tlaçotli: conjoalia in tonatiuh xippilli, quatleuanjtl qujtlamaca, quizcaltia.

Auh yn oventic quauhxicalco contlalia, quauhxicalco contlalitiuj: auh in ichoantin mjquja mamalti, qujntocaiotiaia Coauhteca:

çatepan qujnoalmjmjloa, qujnoaltetecujchoa, chachalcatiujtze, maiotzincueptiujtze, motzotzoniquetztiujtze, mocuecueptiujtze, ynjc oalaci apetlac:

auh vncan, qujmonana:

auh ie inmac in veve'tzitzin quaquacujlti, calpul- [346]
vevetque: vmpa qujnujca yn incalpulco, yn vmpa omotlatlalili, omjto, omonetolti male:

vmpa conana, ynic qujujca ichan, ynjc qujquazque: 746ˣ
vmpa qujxexeloa, qujtetequj, qujueueloa: oc ie achto
qujtonaltia in motecuçuma ce ymetz, mantiuh in 266
qujujqujlia.

Auh in tlamani, vmpa qujquapotonja, yoan quj- [237/437]

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[6] In op. cit., p. 63, Seler specifies a "[illegible]." Siméon (op. cit.) defines *[illegible]* as "*Couteau pour les sacrifices humains, fait avec du silex ou de l'obsidienne. . . .*" Fray Toribio de Benavente Motolinía's "Historia de los indios de Nueva España," in *Colección de documentos para la historia de México* (Joaquín García Icazbalceta, ed.; Mexico: Librería de J. M. Andrade, 1858), Vol. I, p. 40, definitely states that the knife was of flint, not obsidian. Motolinía describes it as "*un navajón como hierro de lanza, no mucho agudo porque . . . no se puede hacer muy agudo. . . .*" [413]

[7] *Quauhnochtli*: probably *quauhtlanochtli* is meant. This term, and its synonym, *quauhtlatoad*, Seler (*Collected Works*, Vol. II, Pt. 3, p. 142) considers as meaning the sun.

[8] Seler consistently renders the term *quauhxicalli* as *Adlerschale* (cf. *Einige Kapitel*, p. 64). In *Collected Works*, Vol. II, Pt. 3, p. 135, he breaks the word down into *quauitl* and *xicalli* (wooden vessel), and argues that the syllable *quauh* was always understood to mean eagle. The vessels seem actually to have been made of stone, and were used not only for the hearts but for the blood as well. Sahagún, no less consistently than Seler, uses the term *vasos de madera*. [415]

[9] In Lib. II of the *Florentine Codex*, fo. 33 v, Sahagún writes "*Despues [illegible] los corazones, los llamavan quauhteca.*" In *loc. cit.*, Seler translates *quauhtecatl* as "the one from the eagle-land," the body of the sacrificed victim. The soul went to the house of the sun, the eastern sky, as the sun's image and representative (p. 157).

[10] *Apetlatl* (cf. Seler, op. cit., Vol. V, p. 9) is a small terrace projecting at the foot of the pyramid stairway. Seler here cites Sahagún, Lib. IX, cap. 14, and Lib. II, caps. 29 and 33.

X 796 he summoned his blood relations, he assembled them, that they might go to eat at the house of him who
266 had taken the captive.

[262] And here they cooked each one a bowl of a stew of dried maize, called *tlacatlaolli*, which they set before each, and in each was a piece of the flesh of the captive.

[302] They named [the captor] the sun, white earth, the feather, because [he was] as one whitened with chalk and decked with feathers.

X 796 The pasting on of feathers was done to the captor because he had not died there in the war, but was yet to die, and would pay his debt [in war or by sacrifice]. Hence his blood relations greeted him with tears and encouraged him.

And on the morrow, the gladiatorial sacrifice[11] was made. Until early morning, until dawn, they made them hold vigil, all night, until the night was ended. Thus did the captives, those to be sacrificed, pass the whole night until dawn.

From those whom they would offer as sacrifices, once more they took hair [from the crown of their heads], at midnight.

This was called "the sending upward of the eagle man";[12] because he who died in war went into the presence of [the sun]; he went before and rested in the presence of the sun. That is, he did not go to the land of the dead.

And therefore he who took hair [from the crown of a captive's head] kept his hair safely.

[276] Because thus he attained honors, flowers, tobacco prepared for smoking, and [rich] cloaks.

Thus the captive's valor would not in vain perish; thus he took from the captive his renown.

[346] And he who took the captive was adorned, there at [the Temple of] Tecanman, in Tenochtitlan, with white turkey down, the feathers being pasted upon him as hath been set forth in [the Feast] of Quauitl eua.

And the place where, arranged in order, the *tototecti* remained, was upon white earth or upon grass; for there was white earth in the place where they waited.[13]

And wherever in the city grass was shaken out, upon it they placed, set forth, and exhibited them—

tlauhtia: auh yn ioaniolque quintlalhuja, quicentlalia, ynic tlaquatiuj ichan tlamanj:

vmpa qujntotonaltia cecen molcaxitl in tlaolpaoaztli, q'nmamanjliaia, itoca tlacatlaolli, ypan icietiuh cecen tlatectli yn jnacaio malli:

quitocaiotia tonatiuh, tiçatl, hiujtl: ipampa iuhquja ytiçaio, yuijo.

ypotonjloca omochiuh in tlamanj, ynic amo vmpa omjc iaopan, yn anoçe oc miqujtiuh, qujxtlaoatiuh, ic qujchoquiztlapaloa, quellaquaoa yn ioaniolque.

Auh yn imuztlaioc, tlaoaoano: yn jioatzinioc, inic oallatuiz qujmtoçauja, iuh ceioal, iuh tlami ioalli, iuh contlaça in ceioual, iuh ipan tlatuj, in mamalti, in oacanti:

in qujnoaoananazque, oc no cepa qujntzoncuj, ioalnepantla:

ic mitoaia onacoqujxtilo in quauhtecatl, ichica ca iaomjquj, ixco iauh, ixcopa itztiuh, ixco monoltitoc in tonatiuh, qujtoznequj, amo mictlan iauh:

yoan ipampa in qujtzoncuja, qujmopialtiaia yn itzon:

ichica ca ic oqujmomaceuj, in mavizçotl, in xuchitl yn ietl, in tilmatli:

ynjc amo çan nenpoliuiz itiiacauhio: iuhqujnma ic contleiocujliaiz malli.

Auh in tlamanj vmpa muchichioa in tecanma, tenochtitla, iztac totolihujtl, ynjc mopotonja, in iuh omoteneuh ipan quauitl eoa.

Auh in vncan momanaia tototecti, tecpantimanj vipantimanj tiçapan, anoço çacapan: ipampa ca tiçatl antoca in vncan momanaia.

Auh in cana altepetl ipan, çacatl motzetzeloa, yn ipan qujnoalmana, qujnoalquetza, qujnoalteittitia:

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[11] See p. 44. Seler, in op. cit., Vol. II, Pt. 4, p. 71, says, in the discussion of agricultural connotations of the ceremony, that "The preparation of the ground and the making it fruitful was represented to the people, who flocked together from all directions, by the 'scratching' [illegible]."

[12] See note 9; also Seler (*Einige Kapitel*), p. 65.

[13] In the corresponding Spanish, Sahagún states: "*ponianse todos ordenados, sobre unos lechos de heno, o de tiçatl, o greda estando alli ordenados.*"

they placed before all the *xipeme,* they who had put on the skins of men.

And others, who had become drunk, unruly [like] warriors, daring, foolhardy, full of spirit, lively, proud of their valor, playing the part of men, started brawls, forced them to join issue, and battled as if in war, and fought.

And to arouse their wrath, verily to move them, that they might become enraged and angry, they snatched at and pinched their navels.

Whereupon the *xipeme* made them run. Behind them stood a *totec,* named the Youallauan; he followed them and went skirmishing with all the *tototecti.*

Then [the *tototecti*] set upon [the warriors] and took after them; they went on fighting them, seeking to seize and lay hands upon them, like holding those who had detained them by the leg.

And [the warriors] went whirling around, circling back, fighting the others with pine staves.

And if some were taken who had detained [the *xipeme*], these *xipeme* beat them; they struck [such an one] with their rattle sticks, showing their anger.

And they carried him to the Temple of Iopitli; and not for nothing did he come out, not for nothing was he let free. Something was given as ransom; something was taken—perchance a turkey-hen, mayhap a great cotton mantle he offered, etc.

As hath been told in the description of Xipe, just so was it done. Afterwards visits were made and entertainments provided for the *tototecti* and *xipeme.*

Thereupon began the gladiatorial sacrifice. The captives were spread out in order; the captors stood arranging and accompanying them. Then also the striped ones came forth; swiftly the ocelot[-costumed warrior] led and guided them; he came quickly to meet [the captives], displaying his shield and war club and lifting them up toward the sun [in dedication].[14]

Then he turned back, retreated, turned to the rear; once again he went back.

In the same manner there then followed him, coming second, the eagle[-costumed warrior], who similarly lifted up [as an offering] to the sun his shield and his war club.

Once again emerged another ocelot[-costumed warrior], who came out as third, doing the same as he quickly came out.

tlaixco qujnoalmana in xipeme, yn onmaqujaia tlacaeoatl. 796 x

Auh yn aquique, mihivintia iautlaueliloque, mixtlapaloanj, acan ixmauhque, iollotlapaltique, iollochicaoaque, quipopoanj yn intiiacauhio moqujchnenequj, qujmonpepeoaltia, qujmontlachecalhuja, oiaiaopeoa, qujnmoiaiaopeoaltia. [273]

Auh inic vel qujntlauelcujtiaia, ynic vel qujmolinjaia, ynic vel in tlauel, in qualan qujcuja, qujmonxiccuja, qujmõxiccuj, qujmonxiccotona:

ic njman in xipeme tlapaynaltiaia ymjcampa in teputzco icatiuh ce Totec, itoca iooallaoan, qujntoca qujntlaichecalhujtiuh, in muchintin tototecti:

ic njman intech ietiquiça, qujntlalochtoca, qujniaochiuhtiuj, qujmaacitiuj, qujnmamacujtiuj iuhq'n in cotztitech ietiuj, in teçaloanj:

auh oalmocueptiuj, oalmomalacachotiuj, ocoquauhtica quinoallahecalhujtiuj.

Auh intla ceme anoia, in teçaloanj, qujnujujtequj in xipeme, in chicaoaztica, qujxixilia, vel qujncocoltia.

Auh iopico conujcaia, amo çan nen oalqujçaia, amo çan nen caoaloia, itla ic moqujxtiaia, itla ic onanoia, aço totoli, aço quachtli qujtemacaia. Etc [231 286]

Yn o iuh mito ipan itlatollo xippe, çan ie no iuh mochioaia: çatepan, in ontetotocaque, yn onteaujeltique, yn ontlapactique tototecti, xipeme:

njman ic peoa in tlaoaoano, tecpantimanj in mamalti, qujnnanamjctimani, qujujujçatimanj in tlamanj: njman no oalquiça in tlaoaoanque, yiacatiujtz, qujiacatitiujtz, in teiacantiujtz ocelutl ipan quiztiujtz, conjtitia, conjaujlia yn ichimal, yn imaquauh, in tonatiuh:

njman oc cepa tzinquiça, tzinnenemj, tzinilotj: oc cepa ycujtlaujc iauh:

in ie iuhquj njman qujoaltoquilia, qujoaloncaiotia, oalloncaiotia in quauhtli, çan no yuj in conjaujlia tonatiuh, yn ichimal, yn imacquauh:

oc cepa no oalquiça, oc ce ocelutl, oalleicaiotitiuh, teicaiotitiujtz, çan no iuh qujchioaia calactiuetzi.

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[14] Sahagún's Spanish has "Levantaba la rodela, y la espada hacia el sol, como demandando esfuerço al sol." Cf. also Pl. 5.

x 796 Yet again an eagle[-costumed warrior] came out, doing just as had been done. All four [acted as if] fighting. They raised their shields and war clubs [as offerings] to the sun.

Now no longer did they delay, by turning back. When they came out, they came out dancing, they went in order. As if lying down on the ground, as if crawling along, flat on the ground, they went looking from side to side; they went up leaping and fighting.

And thereafter the Youallauan came forth, garbed like Totec; only he came last, after the others, behind the four great eagle and ocelot [warriors]; they lifted up their shields and war clubs, offering them and dedicating them to the sun.

Then all the impersonators, the proxies, of all the gods[35] emerged in order, ahead of all. They were called the lieutenants, the delegates, the images.

Similarly, they proceeded; they came in order; they came together. All came down. They came hence, from Iopico, from the very top of the [pyramid] Temple of Iopitli.

And when they had come down below, on the ground, on the earth, they gathered around the circular, flat, sacrificial stone; they seated themselves according to rank on large chairs called *quecholicpalli*.

And when they were seated, when they were arranged according to their importance, again the first in order was the chief priest, the Youallauan;[36] because it was his right, his office, that he should slay, offer as sacrifice, [that] with his hands he should destroy—with his hands hack open each of the captives destined for sacrifice.

[533 534 144] When this was done, then trumpets were sounded; conch shells, large sea shells, were blown; men put their fingers in their mouths and whistled, and there was singing. With singing of songs and blowing of trumpets, they arrived. The Cuexteca placed themselves in order, their shoulders decked with feather banners, and they encircled the offering-stone.

One [of the captors] quickly seized a captive. The captor, he who owned the captive, seized him by the head to bring him to the offering-stone.

[1415 2273] When he had brought him there, he offered him wine;[37] and the captive raised the wine four times

Oc no cepa ceentetl oalquiça, in quauhtli, çan ic mochiuhtiuj in quichiuhtiuja, oallachocoonia in nauhtin: conjaujlitia yn jchimal, yn jmacquauh ixi tonatiuh:

aocmo oalocconia, ynic oaltzinilotia, çan njman ic oalquiztimanca, mitotitiujze, momamantiuj: iuhquin tlalli inco motecatiuj, iuhquin tlaltitech ōujujti, mocacanauhtiuj, nanacaztlachixtiuj, haacocholotiuj, tlatlaicocutiuj.

Auh in ie iuhquj njman oalquiça, yioallaoan, totec ipan quiztiuja, ça oallatoquilia, ça oallatecaujtiuh, ça oallacujtlapiloa, ça quinoalcentzacujtiuh in nauhtin, vevei in quaquauhti, yn ocelo, ça oalmaçoa, oalmaana, conjaujlia yn ichimal yn jmacquauh in tonatiuh:

njman ie ic oalquiça oalmoiecatia, oalmotecpana, yn inquijchtin teixiptlaoan, yn inpatilooan in inquijchtin teteu: motocaiotiaia tepatiuhti, tepatillooan, teixiptlati:

çan ie no yuj in ujh motecpantiuj, cenocotiuj, ynic oaltemo: vmpa oalpeoa in iopico, vel icpac in teucalli iopitli.

Auh yn oacico tlatzintla, in tlalchi, in tlalticpac: njman quijiaoaloa in temalacatl, yn oconiaoaloque, motlatlalia tecpantoque, ypan vevey icpalli, itoca quecholicpalli.

Auh ynic omoque, ynic tecpantoque, oceceiacantica, ie no cueie teiacantica, tlaiacatitica, in iooallaoa: ichica ca inaquijuh, ymeiocaujl catca, in tlamictiz, in tetlatlatiz, ymac poliuiz, ymac xamaniuj yn inquijch quauhtecatl:

in ie iuhquj njman tlapitzalo, tecciztli mopitza, quiquiztli, mopipitzoa, yoan cujco: cujcapan tlapitzalpan, in oalmoiecatia: motecpana in cuexteca, quijquequechpanotiuj, aztapanjtl, quijiaoaloa in temalacatl.

Ce cantiuetzi in malli, icpac caantiuh in tlamanj, in male, ynic quiuica temalacac:

yn oconitquique, quimaca vctli: auh yn vctli nappa coniavilia in malli: auh çatepan conj pixcatica:

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[35] Seler, in op. cit., pp. 176 ff., names [illegible], Quetzalcoatl, [illegible], Yopi, Totec, and [illegible].

[36] Corresponding Spanish equivalent "el principal sacerdote, de aquella fiesta que se llamava [illegible]."

[37] Seler (op. cit., p. 69) says the captor raised the wine; Sahagún says the prisoner.

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[415
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[as an offering], and afterwards drank it with a long hollow gourd.

Then still another man, [a priest,] came out and cut the throat of a quail for the captive, him who was to be offered as a sacrifice; and when he had beheaded the quail, he raised [to the sun] the captive's shield, and cast the quail away, behind him.

Having done this, then they made [the captive] climb upon the round sacrificial stone; and when they had lifted him on the offering-stone, the wolf [priest] came to him, representing [a wolf], and known as "Old Wolf."[18] [He came forth] as the uncle of the captive destined for the sacrifice.

Then he took the rope holding the captive, which reached and was attached to the center [of the stone]; then he tied it about the waist[19] of the captive. And he gave him a war club, decked with feathers and not set with obsidian blades.

And he placed before him four pine cudgels, his missiles,[20] with which to lay about him, with which to defend himself. And the captor, when he had left his prisoner on the offering-stone, thereupon went away [to the place where] he had stood [before]. He stood dancing, looking upon, and studying, his captive.

Then [the fight] was begun; the contest [was started]. Carefully they studied where they would smite him in a dangerous place, and cut him—perchance the calf of the leg, or the thigh, or his head, or his middle.

And if some captive was valiant and courageous, with great difficulty he surpassed [his adversary]. He met and fought all four of the ocelot and eagle [warriors]. And if they could not weaken him, then came one who was left-handed. He then wounded his arm and threw him flat upon the surface. This one appeared as [the god] Opochtli. And although the captive might falter and faint, yet he acquitted himself as a man.

And when one went faltering, sinking down on all fours, reeling and overcome in the fray, unsteady and vainly holding the war club, which they snatched from him, thus his adversaries contended with him. And this useless one could now no longer do more;

njman oc no ce tlacatl oallauh, çolin quijcotonjlia, in malli, in oacantli, yn oconquechcoton çolin, conjaujlia yn ichimal malli: Auh in çolli, icampa conmaiauj.

In ie iuhquj, njman contlecauja in temalacaticpac: auh yn oconquetzque temalacac, çe tlacatl cujtlachtli ipan quijça, ipan mixeoa, itoca cuitlachueue, iuhquin intla catca in oacanti:

njman conana, in tonacamecatl, yn iiolloco antica, yn iiolloco ilpitica, njman ic concujtlalpia in malli, yoan conmaca; maquaujtl, tlapotonilli, amo itztzo. [411]

Yoan ixpan contema nauhtetl ocotzontetl itlamotlaia, ic temotlaz ic momapatlaz. Auh in tlamanj, yn oconcaoato ymal temalacac: njman ie ic vitz, vncan oalmoquetza yn icaia, mihtotiticac, inquijchcapa ontlachixticac, yn jmal conitzticac:

njman ic mopeualtia, motlatlaichecalhuja, motlachecalhuja, vel quijmottilia in canjn ymoujcan moujtequizque, quijmotequjlizque: yn aço in cotzco, anoço in metzpan, anoço in quaippa, anoço in tlacotian.

Auh yn aca malli, iolchicaoac, iollotlapaliuj, vel yujujh in quijcaoa: in nauhtin quijnnamjquj, quijnmaiztlacoa, yn ocelo in quaquauhti. Auh intlaca vel quijhijiocaoaltia, njman oiauh, opochmaie, quijn iehoatl quijmamimictia, quijmaiauj, quijtentimaiauj: injn ipan mixeoia in opuchtli. Auh intlanel ie çotlaoa, intlanel ie ihijiocaoa, no çan oaloquijchoa: nomo oquijchoa, in oacantli.

Auh in aca ça çotlaoatiuh, ça nenaulotiuh, iolmictiuh, ça tlapalotiuh: ça nen paoca, ça nen picdi in quijcujjtinemi, yn imaquauh: ic quijoalnamjquj, in quijnoma, in tlamanquj. Auh in ach aca, aocmo conchiva, aocmo onmaitia, aocmo ic oalmomapatla,

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[18] "[illegible] uno de los moradores, o ministros del templo, vestido con un cuero de oso"—corresponding Spanish text. Cuetlachtli [illegible], according to Siméon (op. cit.); [illegible] (citing Olmos: Grammaire de la langue nahuatl ou mexicaine). [illegible] Collected Works, Vol. II, Pt. 1, p. [illegible], and Vol. IV, p. 18. [illegible]

[19] Tied to the captive's ankle, according to Durán, loc. cit.

[20] [illegible] "quatro pelotas, hechas de palo de tea," and "quatro [illegible] de palo de tea." The captive first threw the balls, and then used his club.

X 796 no more could he use his hands; no longer defend himself; no longer make himself do anything. No longer did he move; he did not speak. Then, faltering and fainting, he fell upon the surface, trembling as if dead. He wished that he might stop breathing, that he might suffer [no longer], that he might perish, that he might cast off his burden of death.

And thereupon they quickly took and seized him, pushed him, and dragged him, and raised and stretched him out upon the edge of the round sacrificial stone.

And then, when the Youallauan went [forth], in the guise of Totec, he gashed [the captive's] breast, seized his heart, and raised it as an offering to the sun; and the priests placed it in the eagle vessel. And [413] another man, a priest, carried the [hollow] eagle cane[21] and set it in the breast of the captive, there where the heart had been; he stained it with blood; he submerged it well into the blood. Thereupon he offered [the blood] to the sun. It was said: "Thus he giveth [the sun] to drink."

[415] And the captor thereupon took the blood of his captive into a green bowl with a feathered rim. The sacrificing priests came to pour it there. In it went the hollow cane, which also had feathers. And then the captor departed with it so that he might nourish the demons. He went into and came out of all [shrines]; he omitted none; he forgot not the priests' dwellings in the tribal temples. On the lips of the stone images he placed the blood of his captive, giving them nourishment with the hollow cane. He went in festive attire.[22]

X 796 266 And when he had gone to and reached all the places, then he took the insignia to the palace, and he caused his captive to be taken to the tribal quarters, where they had passed the night in vigil; here he flayed him. Afterwards he had [the flayed body] taken to his house, where they cut it up, that it might be eaten and shared, and, as was said, to bestow as a favor to others.[23] It hath been told elsewhere how this was done.

And the captor might not eat the flesh of his captive. He said: "Shall I, then, eat my own flesh?" For when he took [the captive], he had said: "He is as my beloved son." And the captive had said:

aoctle conmochichiualtia, aocmo oalmocuetzana, aocmo oalnacazi, çan njman iciuhqui, çotlaoa, chopontiuetzi, momiccatlaça: quiqnequj, macuelich yhijiotl onquiça, macuelich conjhiiouj, macuelich onpolivj, macuelich conmotlaxili, yn jmjquiztequjuh.

Auh njman ic quijcuitiuetzi, cĩ antiquiça, ca quetztimaiuj, cĩ quetztitiuetza, itenco in temalacatl:

auh njman iquac oiauh yn Iooallaoan, totec ipan quiztiuitz conchetoquj, conanjlia yn iiollo, conjaujlia in tonatiuh, quauhxicalco contlalia in tlamacazque: yoan oc no ce tlacatl tlamacazquj, conitqui, quappiaztli, icipan contilquetza yn malli, yn vncan ocatca yiollo, conecoçotia, vel ezçitlan conpolactia: njman no ic conjaujlia in tonatiuh, mitoa, ic catlitia.

Auh yn tlamanj njman ic conquj yn ieço ymal, xoxouhqui xicalli, tlatenpotonilli, vncan quioalhtequjlia, in tlamictique, ipan icatiuh piaztli no tlapotonilli. Auh njman ic vncã ena in quinjtlatlaqualia diablome, aoujian aemo, inquiçan quiça acan quimocaoja, acan quijxcaoa in calmecac, calpulco: in tenpc teixiptlaoan, intenco quimontlatlalilia yn jeço malli, piaztica quimonpaloltitiuh, tlaujcetinemj.

Auh yn oovitlampanoh, yn oixquiampa aacito, njman concaoa in tlauiztli tecpa: auh yn jmal vncan quioalujquilia in calpulco, yn vncan oquijoçauhque oiooal: vncan quixipeoa, çatepan concaujliaia yn ichan vmpa quiteteqi, ynic quaia, ynic tetlaoaltilos: yoan njmoia tetoalhilos, yn oiuh mito omj, çan ic no iuh mochioaia.

Auh in tlamanj, amo vel quiquaia, yn jnacaio imal, quitoaia, cuix çan no ne njnonaquaz: ca yn iquac caci,

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[21] "Un cañuto, de caña hueca" (corresponding Spanish text).

[22] "Con campanitas [illegible] y él [illegible]" (ibid.).

[23] [illegible]

"He is as my beloved father." And yet he might eat of someone else's captive.

And the captor kept the [captive's] skin for himself; he lent it to others. For twenty days the skin was carried by one person and another, worn for the entire feast. He who wore it gave everything given him, all that he had collected, to the captor. Afterwards [the captor] divided up [the gifts] among [all of] them. Thus he made use of his skin.

And when this was done, when they had finished with the gladiatorial sacrifice victims, then there was a dance and a procession about the round sacrificial stone, by all the impersonators [of the gods] and those who had fought the victims, all going ceremonially arrayed. In this way did they who did the slaying end [the ceremony]. All severally took with them the head of a captive, a sacrificial victim, and therewith danced. This was called "the dance with severed heads."

And the old wolf man grasped the rope [which had fastened the captives to the offering-stone] and raised it [as an offering] to the four directions. He went weeping and howling, like one bereaved; he wept for those who had suffered and died.

And also from the warring cities, from beyond [the mountains], those with whom there was war, were summoned, in secret, and came within, in secret, as Moctezuma's guests, the Nonoalca, the Cozcateca, the Cempoalteca, the Mecateca. [These ceremonies] were shown to them, and they were confounded. For thus they were undone and dismissed.[21]

And when this feast was celebrated, it was when *tortillas* of uncooked maize were eaten.[22] Those who witnessed the ceremony carried *tortillas* of uncooked maize with them, when they went to look on, and they were eaten there.

And upon the next day, the third day of the feast, then began the bringing out [of the skins]. It was very late at night that it began at the great palace. The Tlatelolca began it, and ended it at the time of eating. There the priests replaced, adorned and dancing in a variety of different arrays, with butterfly nets and fish banners; with clusters of ears of

quitoa, ca iuhquj nopiltzin: Auh in malli, quitoa ca notatzin: auh tel tepal quiquaia in temal. 796X [266]

Auh yn ieoaio qujmopialtiaia in tlamanj, qujtetlaneuhtitinemj, cempoalilhujtl ipan tlatlacoalo, nepapatlalo, yn onnecaquilo cemjlhujtl: yn aquin onmaquja in quezqujch maco, in quezqujch qujnechicoa [431] conmacatimanj in tlamanj, çatepan qujtexexelhuja, tetlatlamachia: ic qujtlaiecultia yn ieoauh.

Auh in ie iuhquj, yn ontlanque oaoanti, njman ic 796X mjtotia, qujiaoaloa in temalacatl, yn ixqujchtin teixiptlati, yn otlacaoanque, mocencauhtiuj, çan iuh tlan- 535 tiuj yn oiuh tetlatlatique: muchintin cecenteetl intlan ca ana, yn intzontecon mamalti, in oaoanti, ic mjtotiuj: mjtoa, motzontecomaitotia.

Auh in cujtlachueue, contilinja in tonacamecatl, 796X nauhcampa conjiaoa, chocatinemj, tehcoiouhtinemj, iuhqujn mjccaoani, qujnchoqujlia yn otlacotique, yn onmicque.

Auh no iehoanti, yn iiaooan altepetl, tlateputzca, 796X ynjn ca manca teuatl, tlachinolli, qujmonnotzaia ich- 648 taca, oalichtacacalaquja, yn jcoaoan motecuçuma: yn nonoalca, cozcateca, cempoalteca, mecateca, tlattitiloia, tlamaujçoltiloia: njman ic xitinoa, necacaoalo.

Auh yn iquac tlaoaoano, çan no iquac qualo, viloc- [262] palli: in tlatlattaque vmpa conjaquj yn jvilocpal, ynjtzac ietiuh, vmpa qujquaquauoque.

Auh yn imuztlaioc, in ie ic eilhujtl: njman pepeoa 796X in teq'quijxtilo, cenca oc hueca ioaan in peoalo, in peoa, in vmpa vey tecpa: qujpeoaltiaia in tlatelulca, 301 tlaqualizpan qujçalcaoaia: njman qujmonpatla tlamacazque, ynic muchichioaia, ynjc mjhtotiaia, çan tlanenel, çan nepapā tlanquijtl, papalomachtl, michpanjtl, echolli, tolcoiotl, tamalli, tlachichinalli, nane-

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[21] Durán (op. cit., pp. 177-80) [illegible]

[22] [illegible] according to Sahagún's Spanish text. In Seler (op. cit., p. 79, n. 1) [illegible]

x 796 796 301 maize;[26] with coyote heads made of a paste of amaranth seeds; with S-shaped *tortillas* and thick rolls[27] covered with a paste of amaranth seeds and with toasted maize on top; and red amaranth, which was really red feathers, and maize stalks with ears of green or tender maize.

x 796 535 After midday, the priests rested. Thereupon the Tenochca and the Tlatelulca came together, two rows of Tenochca and two rows of Tlatelulca facing each other. All danced very slowly; the dance proceeded in harmony. Then all emerged, coming out of the palace gate, and all arranged themselves. Moctezuma came forth with them; he came out dancing. At his right and left came two great princes, Neçaualpilli of Texcoco and Totoquiuaztli, ruler of the Tepaneca. Great solemnity reigned as all danced.

And when it was already dark, when it was already night, all dispersed. Then began the singing and dancing [with interlocked hands];[28] there danced [701] the novice warriors, the chief warriors—those who had captured four captives or more, as well as those who had taken one or two. And these were named also young leaders. And also the princes danced. And likewise women danced with them—those known as [548] mothers, but only if they wished; they were not forced. And also immodest women, harlots.

And then all departed, when midnight was nigh, when trumpets had been blown. For twenty days it continued in this manner, until the Feast of Toçoztontli arrived.

cojllaxcalli, teumjmjlli, çan no tzoalli ic qujpepechooaia, qujmomochiotiaia panj: yoan oauhchichilli, çan tlapaliujtl catca, yoan cintopilli, eloio, anoço xiloio.

Yn omotzcalo tonatiuh, moceuja in tlamacazque, njman ie ic monepanuja, montlamanuja, in tenuchca in tlatilulca, vmpanti in tenuchca, no vmpanti in tlatilulca, mixnamjctiuj, cenca çan yujian, yn netotilo, cenca vel cooamantiuh in netotiliztli: njman oalqujxoa intecpa qujiaoac, oalnemanalo, oalteujca in motecuçoma, oalmjtotitiuh, qujtzatzacutiuitze, qujoalitzcatitiuj, vmentin veucintin tlatoque Neçaoalpilli tetzcuco, totoqujoaztli, tepanecapan tlatoanj: vel mauiztli oonoc in nehtotiloia.

Auh ie tlapoiaoa, ie tlaixcuecuetziuj in necacaoalo, njman ic peoa, in cujcoanolo, mjtotiaia in telpuchtequjoaque, teachcaoa, in nauj cacitinemj, yn anooc oc quexqujnti ymalhoan: yoã in ce, vme, cacitinemj. Auh no motocaiotiaia hy, telpuchiiaque: no yoan in tlatoque mitotia. Auh no tehoan in cioa mjtotia: mjtoa tenaoan, çan illo tlama, amo tequjuhtiloia: auh çan no iehoãtin yn aujianjme, in maaujltia.

Auh iquac necacaoaloia, in ie hiciuhtiuh, ioalnepantla tlatlapitzalizpa: cempoalilhujtl, yn iuh tlamanca, yn iuh tlamanja: vmpa onaci yn ipan toçoztontli.

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[26] Cf. Paso y Troncoso, op. cit., p. 109: ". . . es decir, los manojos de mazorcas de maíz que se guardaban para esta fiesta colgándolo por mucho tiempo del techo de las casas."

[27] See Anderson and Dibble (op. cit., p. 14). Possibly these resembled the wrapped [illegible] in Pl. 12.

[28] Cf. Angel María Garibay K.: Llave del náhuatl (Otumba, Mexico: s. p., 1940), pp. 80, 219. Sahagún, in the corresponding Spanish text, says: "[illegible]"

Twenty-second Chapter, in which are described the celebration and blood sacrifices which they made in the second month, known as and called Tlacaxipeualiztli.[1]

And this was when the rattle boards were sown[2] there at the Temple of Yopitli. And they, the old men belonging to the Temple of Yopitli,[3] sat singing and rattling their rattle boards until the day was done. Thus they came to spend the day, to celebrate the feast all day, coming to pass the day. Thus the whole day passed.

And [because] flowers were offered, [the feast] was called "The Offering of Flowers"; for all the various flowers which had newly blossomed were first [fruits]. It was the first flowers to appear which were thus given as offerings. None might breathe the scent without first providing an offering. They made or laid offerings of whatever little flowers they saw, which spread out bursting, popping, rustling into bloom—the flowers of spring. Small, little, tiny ones; little some [flowers], however few, small, and tiny; little wooden ones, they carved and bound together.

And in order to gather the flowers, they all went together to the fields, since some who worked in the fields came there to sell them.

And when this was done, they ate tamales made of wild amaranth seed.[4]

Especially the Coateca, they who belonged to the district of Coatlan, esteemed [these tamales]. They offered them to their god[dess], called Coatl icue or Coatlan tonan.

[For] they placed trust in her; she was their confidante; they depended upon her; she was their support. To her they lifted their voices.

And also at that time were hidden away the human skins[5]—placed aside, abandoned. There at the Temple of Yopitli they were all buried.

Jnic cempoalli omume capitulo, vncā moteneoa yn ilhuitl, yoan in nextlaoaliztli in quichioaia in ipan ic vme metztli: in mitoaia, in motenehoaia, Tlacaxipeoaliztli. 796ˣ

Auh in iquac y, aiacachpixolo vmpa iopico: auh ça ichoanti, in calpulueuetque, vmpa pouhque iopico, cujcatoque, aiacachotoque, yc ouetzi cemilhujtl, in tlacemilhuitiltitoque, ic tlalhujqujxtitoque, ic tlalhujnextitoque, tlalhuiçultitoque, ihujçulotoque, ic ueuetzi cemilhujtl: [534]

yoā xochimanalo ynic mjtoa xochimanalo, ca in ixqujch nepapan xochitl, in iancujcan cueponj, yiacatiuitz: yn iiacac vitz xochitl ic tlamanalo, aiac achto qujnecuj, intlacamo achto ic tlamanaz, qujuenchioaz, qujuēmanaz, in çaço tlein xochitotōti qujttaia, cuecuepontoc, cuecuepocatoc, tlatlatzcatoc, in tonalxuchitl, hacquj, aqujtoton, hacqujpipil, hacqujtetoton, çan queciaquj, çan quezqujtoton, çan quecizquipipil, çan quezqujquauhtoton qujcujcujtlalpia, qujilpia. 796ˣ 824 [784] [532]

Auh ynjc xochitetemoaia, qujcenpanocujtivj in milli, tel cequj qujoalnamacaia, in millaca: 796ˣ [432]

auh yn iquac y, qujqua in tzatzapaltamalli: [262]

oc cenca ichoanti qujmaviztiliaia in coateca, in coatlan calpulli itech pouja: qujtlamanjlia yn inteouh, itoca coatl ycue, coatlan tona:

yn jtech tlaquauhtlamati, yn jnetemachil, yn jtech moquauhitia, yn inquauhio, yn jtech motzatzilia.

Auh çan no iquac coatlatilo, onnotlatia, onmocacaoa, yn jmeoaio tlaca, vmpa iopico onaactiuj:

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[1] The corresponding Spanish text specifies ". . . que [illegible] en el postrero dia del segundo mes, que se dezia [illegible]." In Chapter 1, this month is correctly named [illegible].

[2] [illegible]—"y se dize 'se [illegible]'" (Garibay: "Relación breve," p. 291). Seler (op. cit., p. 77) has, for [illegible], "[illegible]."

[3] "Los ancianos de aquel barrio," according to Sahagún's Spanish text.

[4] Cf. Sahagún: Histoire des choses de la Nouvelle-Espagne, p. 98, n. 3: [illegible]—"[illegible] pour [illegible], de [illegible]."

[5] [illegible] Seler (op. cit., p. 78) uses the term [illegible]; Garibay (op. cit., p. 295) has, for [illegible], "y la llevaban, '[illegible]'"; the corresponding Spanish of Sahagún reads "[illegible]."

X 796 Any who wished, to whom it was pleasing, who wanted to, of the youths who had been drunk, [did
[278] so].

And some of them had so made vows that they
[755] would hide away the skins; because perchance they were covered with sores, or perhaps had an infection of the skin, or had maladies of the eyes, since for some this was successful and thus they recovered. Some did not recover.

Each one of the captors came forth from his house,
[301 and appeared in and went wearing the [captive's]
289] skin. They went with paper streamers[6] upon their shoulders and upon the calves of their legs.

[515] And so they went jumping, pressing on, arriving together. So [foul] did they smell [that verily] the stench wounded the head. [It was] repellent. All men held their noses when they were met, when they went among people.

And the skins, crumpled and crackling, were hardened. And some carried them in baskets—dried up, frayed, stiffened.

And the captors came in lead of the *tototecti*. They
[431 bore their incense-ladles. They went with their gifts
[531 tied up in bundles—mantles perchance painted with designs, or in dark brown,[7] or crimson, or in two
291] colors diagonally divided,[8] or with edges adorned with feathers—with feathers surrounding the edge.

And when they had arrived at the place where the skins were hidden away, on the top of the Temple of Yopitli, Yopitli's Temple, each one dedicated [incense] to the four directions; the captors offered incense, raising [toward the sky] their incense-ladles, and shaking them.

And those who stood clothed in the skins then undid them, and stood divested [of them]. And when they had taken the skins off, they cast them down, they threw them into a cave. And the captors went down to the bottom [of the temple pyramid] and quickly left and poured out the coals into the incense-burner.

X 796 And they who had come to dispose of the skins, which they had gone about wearing, washed them-
515 selves not with water, but with flour—with corn meal, with which they rubbed their faces. They scrubbed their faces with flour.

in çaço aqujn connequja, conmonectiaia, ontlacleujaia in mihivintia telpopochti.

Auh cequjntin ic monetoltia, yn coatlatiaque: ipampa aço papalanja, aço çaçaoati, anoço ixococoiaetti in aca, ipanti, ic pati, in aca amo pati:

ceceiaca inchan in tlamanjme oalpeoa, oaleoa conmaqujtiuj in coatl, amateteujtl, ymacolpan mamatiuh, yoen in tlanitzco.

Auh ynic vih, chocholotiuj, hiaxtiuj, centlalli mantiuh, ynjc yiaque, vel tetzonujtec, aimamjquiztli: çan nejacapacholo ynjc namjco, ynic tetla quijça.

Auh yn coatl, ocotetzauh, ocacalachoac, oquaoac: auh in cequj ça chiqujuhtica qujnapaloa, yn ouelhepioac, yn oquelochauh, oquappitzoac.

Auh in tlamanjme, qujniacan.iuj in tototecti, intletlema, intletlema ietiuh: qujmoolpilitiuj yn innetlauhtil, tilmatli, aço tlacujlolli, anoço camopalli, anoço nochpalli, anoço nacazminquj, anoço teniujcaoanquj, yhujtenoapanquj, yhujtentlaiaoalo.

Auh yn oaxioac, yn coatlatiloian, yn icpac teucalli iopitli, iopiteucalli: nauhcampa ceceiaca ontlaiiaoaia, in tlamanjme ontlenamacaia, conjiaoa yn jntlema, conujujxoa.

Auh yn onacticac coatl, njman mototoma, mototonticac: yn oqujnalcopin coatl, contlaça ica onmaiatuj yn oztoc. Auh in tlamanj, oaltemo tlatzitla, qujoalcauhtiquiça, qujoaltentiqujça, tlchquazco in tecolli.

Auh yn oqujcaoato coatl, yn onmaqujtiuja, amo mizamja atica, çan ixtextli, tlaolhextli, inic onmixxaxaqualoa, ynic onmjxmamatiloa, mixiotexuja:

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[6] See Chapter 20, n. 4.

[7] In *Gesammelte Abhandlungen zur Amerikanischen Sprach- und Alterthumskunde* (Berlin: A. Asher & Co., 1902-23), Vol. II, p. 525, Seler translates *camopalli* as *Spanischbraun* or as *carmin-farbene Decke*. In *Einige Kapitel*, p. 79, he has "*Spanischbraun (von der braunen Farbe der Knollen der Batate abheißt).*" Molina (*op. cit.*) has *color morado oscuro*.

For nochpalli, Seler (loc. cit.) writes "Kermesfarben (von der Farbe der [illegible], der Kaktus-Schildlaus)."

[8] Cf. Seler: *Gesammelte Abhandlungen, loc. cit.*, and [illegible], p. 531.

They departed hence to go to the temple to bathe. Those who bathed they did not rub, but struck and slapped, [with a noise] like the breaking of ocean waves. Thus came to an end and disappeared the grease. And also this was the time for the washing of heads. The captors washed their heads and washed off the sweat with a soap [called *amolli*].[9]

For while all had fasted for their captives, they had never bathed; they had remained in filth until twenty days had passed. Likewise those of their household had never bathed. Then all bathed and washed their heads with soap. Thus it was said: "The hair was washed," or, "The filth was washed away." [For] so were they covered with filth.

And thereafter the owner of the captive set up in the courtyard [of his house] a woven twig ball on three small feet.[10] Upon it he placed the paper adornment with which had been adorned the Totec [when he died].[11]

And from here he brought out one pleasing to look upon, acceptable, and strong. He likewise was adorned [with the paper vestments of Xipe]. In them he took after people; he dispersed them; the man vexed them. He ran; he went using his shield as shelter and rattling his rattle-board. They went after him in disorder; they showered him with stones, and pelted him and attacked him with stones.

Everyone feared him, and let him pass. They said: "Now cometh he who hath washed his head."[12]

And if he seized someone, if he snatched at anyone, he despoiled him of and ran off with his cloak; and however many cloaks he took, he carried them to the house of the captor and cast them on the ground in the middle of the courtyard.

Thereupon the captor planted his "pole of the flaying of men" in the courtyard; it betokened that this man [the captor] had flayed a captive.

Moreover, at this same time he put up[on the point of the pole], so that it hung,—having removed the [remaining] flesh,—the thigh bone[13] of the captive, and suspended with it the sleeveless knotted cord jacket and a small spray of heron feathers.

And he wrapped the thigh bone with paper, and provided it a mask. And this was called the god-captive.[14]

vncã onecoa, in teupan, ynic maltitiuh, ynin nealtiaia, amo quinmamatiloaia, çan quintzotzona, quintlatlatzinja, iuhquin tlatlatzcatimanj, ic poujia, ic vel quiça in chiaoalitztli. Auh no yquac, netzonpaco in tlamanj, motzopaca, mamouja: 796x 515 [388]

ipampa inic oquinneçaujlique, yn inmaloa, aic omaltique, omotzoiotique, inic oquiz cempoalilhujtl: cenvetzi yn inchantlaca, yn aic omaltique, quinmuchiquacmaltia, mamoujia: ic mjtoa netzõpaco, anoço netzopaco, ynjc omotzoiotique:

auh çatepan itoalco, quịquetza in male, quịtlalia quauhtzontapaiolli, ey icxi, teicujlicxe, ytech quịtlatlalia: yn jamatlatquj, ynjc omochichioaia totec. 796x [778]

Auh vncan conana ce tlacatl talqualittalli, tlanelittalli chicaoac: ic no ceppa ic ic muchichioaia, ipan tetotoca, tececenmana, tlacatl quịcocomonja, motlaloa mochimalcaltitiuh, quịcacalatztiuh ychicaoaz quịcacatztiuj, quịtetoca, q'tepachotiuj, quịtecicali:

muchi tlacatl quịmauhtia, ipan macauj: quịtoa, le uitz tetzonpacquj:

auh intla aca cana, intla aca quịcuịtiuetzi, quịpepetlaoa, quịtlatlalochtia yn jtilma: in quezquj quịtecujlia tilmatli, ychan concaoa in tlamanj, itoalnepantla tlalli ic quịtoitoiaquj in tilmatli.

Çatepan itoalco quịquetza, itlacaxipeoaliz quauh, in tlamanj: ic quịnextia, yno ce tlacatl quixipeuh malli. 796x 778

Auh yoan yn jquac y, tlaacopiloaia: auh ynaca oc conchololtiaia, yn iquetzetepol malli: yoan mecaxicolli, aztapatlacaeatli itech pilcac. [291/237]

Auh in quetzetepolli, amatica quịquịquịmiloaia, quịxaiacatiaia: auh ytoca motocaiotiaia, malteutl. [289]

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[9] Molina: op. cit., Spanish-Nahuatl section (xabon).

[10] Corresponding Spanish text "un globo redondo, hecho de paxas."

[11] Ibid.: "[illegible] quando [illegible]."

[12] Cf. Seler: [illegible], p. 95, n. 1: [illegible] This would imply a double meaning.

[13] Sahagún's Spanish text suggests that the thigh bone was thus suspended. Seler, in [illegible], p. 81, has "trophy."

[14] [illegible], in Seler, loc. cit.

X 796 [273] And when he had hung it up, he summoned [his friends and his kin] to a feast. All ate and drank; the old men and the old women drank wine.

And another man was then decked in the captor's attire, and, in jest, leapt about. [And] the old men of the tribal temple sang for him.

[273 415] And he offered white wine in a round gourd, and he threatened it.

Afterwards, in like manner, he shot it with an arrow, and then drank it.

And when he had thus drunk, he had it taken elsewhere, and did similarly; then he did likewise in a third place, and in a fourth place.

Here they finished, when he had done similarly in all places. This was done all in one day.

But song did not cease in the song house[15] until it came to end in [the feast of] Uey toçoztli.

Auh yn iquac tlacopiloa, tecoanotzaia, tlatlaqualo, atlioa, in ueuetque, ylamatzitzin, tlaoana.

Auh no ce tlacatl ic muchichioa, yn itlaviz tlamanj haauja, chocholoa. motelimana, qujcujcatitoque calpulueuetque.

Auh inqujatecontica qujmana tiçavetli, contlatlaichecalhuja:

çatepan iuhqujnma conmjna, njman ic concj:

auh yn oconjc, ic no ceccanj coniquanjlia, çan no iuh conchioa, çan ic no iuh qujchioa, ynjc excan, çan no yuj, ynic nauhcan:

vncan ontlamj iça ich no iuh qujchioaia yn inqujtlamantli: ça uel cemilhujtl, in muchioaia.

Auh in cujcatl, amo mocaoaia in cujcacali, ixqujchica tlamjtiuh, yn ipan vey Toçoztli.

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[15] See Plates 19 and 59.

Twenty-third Chapter, which telleth of the feast and of the honors which they performed on the feast day in the fourth month, which was known as Uei toçoztli.[1]

This [feast of] Uei toçoztli was thus carried out: to begin with, *for four days* there was fasting in the houses. [There] the young men set up the cattails,[2] covered and sprinkled with blood, everywhere [in the houses].

They arranged them all in the houses, and offered, erected, and set up, the cattails before their gods; they cut, severed, and reaped [the grass] near the [white] ends. These [ends] they anointed with blood.

And anyone [who was a] young man drew blood, quite of his own will, from his leg or from his ears.

And where there were riches, where there was prosperity—in the houses of the lords, the leaders, the chiefs, the merchants, [the youths] laid out [a bed of] fir branches[3] for the cattails, and balls of *grass* whose outer edges were woven into a fringe.

In the middle of these they placed *maguey*[3a] thorns; these they set on them, also anointed and sprinkled with blood, at eventide, when a little sun [still shone], when the sun had not yet entered his house. Then they made their offerings.

And at night, the women made [a gruel of ground maize called] *atolli*—either a thick, white *atolli*[4] or an *atolli* made of a dough of maize softened with lime, or a fruit *atolli*.[5] This *atolli* was known as *aquetzalli*.

Then they swept their tribal temple. And when they had swept, then they poured the *atolli* into the *atolli* vessels.

It spread out shining; it spilled over, sending off heat; its vapor diffused. And when it had cooled,

Jnic cēpoualli omei capitulo, ytechpa tlatoa in ilhujtl: yoan in tlamauiztililiztli, in qujchioaia, yn jpan ic cemilhujtl, yc nauj metztli: in mitoaia vey toçoztli. 796 x

Inin vey toçoztli, ynic muchioaia, oc achtopa naujlhujtl neçaoalo, in techachan: qujquequetza telpopuchti tolpactli, tlachezujlli, hezço, tlaezçotilli noujā: [824]

qujcentzacutimanca, in techacha, ymixpan qujmamanaia, qujquequetzaia, qujtitilquetzaia, yn jnteuoan in tolpactli, qujtzinichpeloa qujtacaloa, qujtzinixcoloa, vncan conaltoa in eztli.

Auh in eztli, çan teiollotlama, yn aquin telpuchtli, itech qujqujxtiaia, ytlanitzco, anoço ynacaztitech. 796 x 735

Auh in necujltonoloia, in netlacamachoia: yn aço tetecuti, teiaçanque, achcacauhti, puchteca, yn inchachan acxoiatema, in tolpatlactli, çacatapaiolli, tlatenvimololli, tlatenxinepanolli: [565 352 824]

tlanepantla qujtlalia: vitztli, itech qujmamana no tlaezujlli, tlaezçotilli teutlacpa, oc achiton tonatiuh, iquac yn aiamo vncalaquj tonatiuh, in qujmamanaia.

Auh in ioaltica, yn oqujchiuhque cioa atolli: aço quauhnecatolli, anoço nextamalatolli, anoço xocoatolli: injn atolli motenehoa, aquetzalli: 796 x [262]

njman ie ic tlatlachpana yn jncalpulco. Auh yn otlachpanque njmā ie ic qujteteca in atolli, inqujatecomac,

vel pepeiontimanj, pepetlantimanj, totontlapetztic, hypotoc quiztimanj: auh yn oceuh, yn oitztiz, yn

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[1] Great Vigil (Gran Velada), according to Garibay (op. cit., p. 290). Durán (op. cit., Vol. II, p. 276) refers to Uey toçoztli as *gran punzada*, and to Toçoztontli as "punzadacilla . . . [illegible]"

[2] Sahagún describes them as cattails. Cf. *Historia general de las cosas de Nueva España* (México: Pedro Robredo, 1938), Vol. III, p. 272. Seler, in *Collected Works*, Vol. II, Pt. 4, p. 76, has [illegible] (*Typha* sp.), and in *Einige Kapitel*, p. 83, n. 1, offers [illegible] or [illegible] as alternatives.

[3] Fir—*Abies religiosa* (H. B. K.) Schlecht. & Cham., in Clark, *Mendoza Codex* (James Cooper Clark, ed. and tr.; London: Waterlow and Sons, 1938), Vol. II, p. 72; pine, in Seler, *Collected Works*, Vol. II, Pt. 4, p. 88, citing Molina ([illegible]) and Hernández (Madrid, 1790, I, 24)—"[illegible]." [illegible] Garibay (*Llave del náhuatl*, p. 312). Sahagún used the term [illegible], Seler says, and adds that [illegible] was a name given to a variety of green branches. It is pictured in No. 275 of Paso y Troncoso's edition of the *Historia de las cosas de Nueva España*, Vol. VII (Lib. XI). [824]

[3a] *Agave americana* or century plant. The Mexican term maguey is used in this translation.

[4] Sahagún, in op. cit., Vol. II, p. 266: "[illegible]." In *Einige Kapitel*, p. 95, Seler [illegible] that the grains of maize were "[illegible]."

[5] A sour gruel, in Seler, loc. cit. Garibay (op. cit.) states that an acid fruit, such as tomato, was used.

X 796 when it was cold, when it thickened and lay in place, it contracted and remained at rest.

And when day broke, the young men and the priests walked everywhere, to all the houses, from one dwelling to another; they went along the roads to all the houses. And also the priests [did likewise].

But when [the householders] made offerings, [the priests] remained quiet. They might not take part when offerings were made, or when they asked alms.

[578] And if [the priests] were met, if they took part, then there was ill-feeling and anger; there was strife.

[43] The youths took [their gifts] to the young bachelors' house and sampled them there.

And the priests carried [theirs] to the priests' house.

Then they departed to their fields, to get the maize god[dess]. In as many places as lay fields, from each field they got a stalk of green maize.[6]

[241] And in the harvested fields, they took only large *maguey roots*[7] and carried them hence to their houses.

[778] They decked their maize god[desses] with flowers and set them up in the tribal temples; then they arrayed them and laid offerings for them.

[262] As fast foods they made, before them, five *tortillas;* they laid them in a basket. And upon it went a hard-baked frog, hard and stiff, its face stained blue, a woman's skirt about its hind-quarters. And they set down a large basket of *pinolli;*[8] and toasted maize [mixed] with beans.

And they cut a section of maize stalk and filled it and crammed it with everything laid out before Cinteotl. They took a very little from every [basket] and let the frog carry it on its back.

And when this was done, it was called *calonooac,* "it resteth in all the houses"; because only in houses, only in the homes, were honors paid to the maize god[desses].

And after sundown, they took [the ears of maize] to Cinteopan, the Temple of Chicome coatl. There they pilfered them and made merry with them; there was skirmishing, blows were struck; all whacked [each other] with them. It was said: "It is scattered."

And furthermore, they bore to Cinteopan, the Temple of Chicome coatl, the maize which was to be seed. Young girls carried it upon their backs.

[302] Some [of the girls] had a long lock of hair on one

cectzaoac, yn omotlali, hi motzolohtimanj, ioiolcatimanj.

Auh yn otlathuic, in telpopochti in tlamacazque, noujian nenij, cencal nenij, tecalpanoa, qujcenocujtiuj in calli, no iehoantin yn tlamacazque:

çan in tlatlamanaia tlamattiuj, amo aca vel monepanoaia, ynic motlaueuenjaia, ynic motlaecujaia.

Auh intla monamjquja, intla monepanoa, ic motlauelia, ic motlauelitta, ic mihixnamiquj:

in telpopochti, telpochcali qujtquj, vmpa qujpaloa.

Auh in tlamacazque, calmecac qujtquj:

njman ic vmpeoa, yn inmjlpan, cinteuanazque, yn izqujcan manj inmil, yn itech, yn ipan cecencetl milli, cecen cantiuj in toctli.

Auh in tlazinmjlpan, çã mecoatl in conana, qujoalitquj, yn inchachan:

qujnxoxochiotia yn jncinteuoan, in cacalpulco qujquetza: vncan qujntlaquentia, qujntlamanjlia:

tlacatlaqualli ymixpan qujmanaia macujtetl, acaquauhcaxtica conmana: auh ipan icatiuh cujatlaoatzalli, tepioacquj, quappitztic, tlaixtexoujlli. qujtzincuetia: yoan cen chiqujujtl pinolli, yoan etio izquitl conmana.

Auh cem ixtli qujtequj acatl vncan qujtemjtia, qujtentiquetza, yn izqujtlamantli, ixpan onoc cinteutl: tepitoton, tepizcantoton, achipipil, noujiampa qujcuj, qujmamaltia in cujatl.

Auh yn iquac y, motenehoa calonooac, cali onooac: iehica ca çan cali çan techachan in mauiztililoia cicinteu.

Auh in ie teutlac, vmpa qujmoncacaoa, cinteupan yn iteupan chicome coatl: vmpa qujnamoc, ic nesujltilo, ic neiaiaotlalo, ic neujujtecu, ic netlatlatzujtecu, mjtoa tepiaxolo.

Auh no yoan, in cintli, xinachtli iez: vmpa conitquja, cinteupan, yn iteupan chicome coatl, qujnmamaltia ichpupuchti:

yn aca atzotzocoltone, yn aca tzonqueme, yn aca side; some had long hair; some already had hair wound about the head.[9] They bound the cobs of maize in groups of seven; these were the clusters [of cobs of maize]. They wrapped them in red paper, and painted them with liquid rubber; and they sprinkled on them drops of liquid rubber.

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[6] [illegible] de maíz in corresponding Spanish text. Garibay (op. cit., p. 296) translates the term as *mata de maíz;* Molina (op. cit.) as "[illegible] o mata de maíz antes de que espigue."

[7] "[illegible]," in Sahagún's Spanish text. [illegible] (op. cit., Vol. I, p. 330), referring to the maguey, says "[illegible]."

[8] Ground, toasted maize mixed with chia seed, [illegible], etc., according to Seler (op. cit., p. 85).

And they pasted the young girls' arms and legs with red feathers; they painted their faces, fastening [on them] two [circles of] fish paste[10] flecked with iron pyrites on both sides, on their cheeks.

Then, they accompanied the young girls, who carried upon their backs the dried maize, also called Cinteotl. They kept going before them; they went surrounding and encircling them, looking on fascinated. None of those crowded about looked upon them; [none] looked fixedly at them; none joked with them.

And if anyone was merry with one of them, they chid him. They said unto him:

"Verily, he with the long [tangled] hair of a youth also speaketh! Dost thou indeed speak? Be thou concerned over how may be removed thy tuft of hair, thou with the long hair! Thou with the evil-smelling, stinking forelock, art thou not only a woman like me? Nowhere hath thy excrement [yet] been burned."[11]

Some answered her and said unto her:

"[What thou sayest] is good. I am going, I. I know that it is truth and verity; thou hast done well. Now also shalt thou go. Anoint thy stomach with mud; scratch thy stomach; twist one leg about the other and fall to the earth; drop upon the dust. There is a stone, a rough one; strike thy face therewith, that blood may spurt forth; scratch thy nose with the stone; or bore a hole with a fire drill into thy windpipe, that thou mayest spit through it. Be on thy way; go as thou likest."

And although these words were thus expressed by

ic omaztlauh: chichicoomolotl in quijlpia, ichoatl yn ocholli catca, camaquentia, tlauhio, colxaoa: yoan conolchichipitza. 796x [302] [314]

Auh in ichpopuchti, tlapaliujtica quijnpotonja, in inmac, ymicxic, yoã quijnxaoaia, ovme quijnpilhuja chapopotli apetztzo, tlaapetzujlli, tlaapetzaiotilli: necoccampa in camatepa. [302]

Niman ic ic quijnujca yn ichpopuchti, quijmamatiuj in cintli, no cinteutl motocaiotiaia: ymixpã hicatiuj, quijntepeuitiuj, quijmololhujtiuj, cemixtli invic: aiac in maca quijmjtta, quijnoccemjtta, aiac quijncamanalhuja.

Auh intla aca tecamanalhuja, quijoalaoa quijoalilhuja: 796x

no uellatoa in cuexpalle, vel tch titlatoa? ma ic ic xitlaocuia, quen uetziz in mocuexpal, cuexpaltone? cuexpaliiac, cuexpalpoxo, amo çan tinocioapo? acan motlachinauja mocujtl. 702

Cequjntin quioalcuepaia, qujtoaia

ca ic qualli, ça onjia, ic nehoatl, nicmati, haçanelli, haçayuj, otitlaceli ca no te tiez: xonmitiçoqujuj, xonmjtichichiquj, ximocximalina, tlalli ic ximoujtequj, tlalli xiqujpotottiuetzi: vmpa ca tetlhon, techachalli, ic xonmixtetzotzona, ic xonmjxtzotzona, ezili tiqualaucuchox: ximoiacatechichiquj, noce xonmococotlecoionj, vmpa ticalchichichas, çan xinemj, ça tiuhquj xinemj. [372]

Auh maciuj yn iuhquj hin intlatol muchioaia

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[9] "[illegible], *adj.*, [illegible], *cabello largo que dexan a un lado dela cabeça alos moços quando los tresquilan*" (Molina, *op. cit.*). [illegible] (*op. cit.*, Spanish-Nahuatl section) is translated as "*Cabellos [illegible] y vedixas dela cabeça de la muger.*"

[10] *Chapopotli*. See Sahagún, *Historia general*, Vol. III, pp. 72, 285.

[11] In view of the double meanings which make this passage difficult to put into English, reference to later passages in Sahagún's *Historia* is helpful. A sentence in the Bustamante edition (Vol. I, p. 173) mentions "*los mancebos y [illegible] y [illegible]: todos aquellos que tenían vedijas de cabellos en el cogote, que llamaban cuexpalchique.*" Further on (Vol. II, pp. 331-2): "*[illegible]* . . .

"*[illegible]*"

See also Lib. VIII, cap. [illegible].

X 796 us men, they were vain, they were only weak words. For in truth thus the women could torment [young 702 men] into war; thus they moved and provoked them; thus the women prodded them into battle.

For we men said:

"Bloody, painful are the words of the women; bloody, heart-rending are the words of the women. Let us be on our way; let us offer ourselves as warriors. Friends, perchance we may attain reward."

X 796 [316] And when [the young girls] went carrying upon their backs the maize god[desses], as they took them to Chicome coatl's temple, [the ears of maize] were made hearts. They became the granary's heart; in the maize-bin they laid them.

And when seed was sown, when it was the time for planting, this they sowed, [which] they had made into seed. They made seed maize of it.

And they made and instituted this feast for Chicome coatl.

[532] They formed her image like a woman. They said: "Yea, verily, this one is our sustenance"; that is to say, she is truly our flesh, our livelihood; through her we live and are strong. If she [were] not, we should die of hunger.

For he who eateth no *tortillas*, he then fainteth; he falleth down; he droppeth quickly; there is a twittering as of birds in his ears: darkness descendeth upon him.

X 796 824 243 And it is said, it is this Chicome coatl who maketh all our food—

white maize; yellow maize; green maize shoots;[12] black maize;[13] black and brown mixed, and variously hued;[14] large and wide; round and ball-like; slender maize; thin, long maize; speckled red and white maize,[15] which hath blood-red lines and is [as if] painted with blood,

then, the coarse, brown maize,[16] which is as if tawny in appearance; popcorn;[17] the after-fruit;[18] double ears; rough ears; and maturing green maize;

toqujchti, ca çanenpanca, ca ça in toneuhcatlatol: ca uel ic qujmontzintopeoaia in cioa iaoc, ic teiolitoneoa, ic teioleoa, ic teiollo tlacujnia in cioa, in iaoc.

Ca qujttoa, in toqujchti

eço tecoco, yn jntlatol cioa, eço teittic acic in cioatlatolli, ca otiiaque, ça otiqujtoque, yn ahtinemizque: aço itla tomaceoal tocnjuhtze.

Auh in qujmamatiuj in cicinteteuh, yn oqujtquja iteupan chicome coatl, tlaiollotl muchioa: incuezcomaiollo muchioa, cuezcomac contema.

Auh yn iquac totoco, in ic toquizpã, iehoatl qujtocaia qujxinachioaia, qujxinachioa.

Auh injn qujlhujtlaltia, qujlhujchiujlia in chicome coatl:

inhqujn cioatl qujtlaliaia ixiptla. Qujtoaia, ca uel iehoatl in tonacaiutl: inhq'nma qujtoznequj, ca uel tonacaio, tonenca, ic tiioltinemj, toeapaoaca: intlacamo iehoatl, ca tapizmiquizque.

Ca yn aqujn, atle qujqua tlaxcalli, ca njman çotlaoa, vetzi, meciuhtiuetzi, ynacaz, yicaoaca, tlaioalli ipã momana:

yoan mjtoa, ca in iehoatl chicome coatl, ca qujchioa yn ixqujch tonacaiutl:

in iztac tlaolli, in coztic tlaolli, in xiuhtoctli, yiaujtl, yiauhnenel, iauhcacalquj, tlaolpatlachtli, in tomoloctic, in tlaolpicilli, tlaolpitzaoac: in xochicintli, ynjn iuhqujn ezçoçoanquj, ezcujcujltic:

njman iee in quappachcintli: inhqujn quappachtli, itlachieliz, momochicintli, in molqujtl, cinmaitl, cintzatzapalli: yoan in xilotl, in cacamatl, in elotl:

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12. A gloss in the Aztec text of Lib. XI, cap. viii, of the *Florentine Codex* defines xiuhtoctli as "[illegible]."

13. "*Espigas de mayz negro*" (*loc. cit.*). Molina (*op. cit.*) says "*mayz moreno o negro.*"

14. Sahagún (*loc. cit.*) defines [illegible] as "*Espigas de mayz por diversas colores.*"

15. No gloss appears in *loc. cit.* The Nahuatl text reads: "[illegible]"

16. *Loc. cit.* has "*Espigas de mayz leonado.*" In the Robredo edition, Vol. III, p. 302, there is reference to "[illegible]." A gloss in the *Florentine Codex* (*loc. cit.*) says, however, that [illegible] are "[illegible]." In Siméon (*op. cit.*) quappachtli is given as tawny or violet. Molina (*op. cit.*) has "*color leonado, o medio morado.*" For quappachcintli, Siméon has "[illegible] (*Sah.*)."

17. Durán (*op. cit.*, Vol. II, p. 99) defines momochitl as "[illegible]," and on fo. [illegible] of the *Florentine Codex*, Lib. II, Sahagún writes that it is "*maiz tostado . . . que cada grano es como una flor blanquísima.*"

18. *Redrojo de maizes* (Molina, *op. cit.*).

the small ears of maize beside the main ear;[19] the ripened green maize.[20]

Then the beans—white beans, yellow beans, red beans, quail-colored beans;[21] black beans; flesh-colored beans;[22] fat, red beans; wild beans;[23] amaranth; the variety of amaranth call *cocotl;*[24] fine, red amaranth seed:[25] [common] red amaranth;[26] black amaranth; bright red or *chili*-red amaranth;[27] fish-amaranth [*michiuauhtli* or *chicalotl*];[28] brilliant black amaranth seed;[29] the bird-seed called *petzicatl;*[30]

also *chia*—white *chia*, black *chia*, and wrinkled *chia*.

All these things, thus mentioned, all these they offered to [the goddess]. When her feast day was celebrated, they formed her image, and laid all before her; the old men of the tribal temple sang for her; they beheaded quail for her.

And her adornment [was thus]: she was anointed all in red—completely red on her arms, her legs, her face. All her paper crown was covered completely with red ochre; her embroidered shirt also was red; her skirt was the color of ripe fruit. She had a chief's shield, painted with designs and embellished in red. She carried in either hand her double ear of maize.

Thus ended the festival of Uei toçoztli, and thus ended and passed the vigil songs. And then the winding dance, the dance with song, began. This ended at the time of [the feast of] Toxcatl.

796^{x}
824
njman ichoatl in etl, yn iztac etl, ecoztli, echichilli, 243
çoletl, tliletl, aquiletl, aiecotli, quavecoc, oauhtli,
cocotl, tlapalhoauhtli, xochioauhtli, tliloauhtli, teuoauhtli, 796^{x}
oauhtli, anoço chichiloauhtli, mjchioauhtli, chicalotl, 241
tezcaoauhtli, petzicatl: 824

no yoan in chien, iztac chien, tliltic chien, chiantzotzol.

Jn ixqujch y, iuh qujtoa, ca moch ichoatl, qujtemaca: in iquac ilhujuh, qujtlacatilia, muchi ixpan qujmanaia, qujcujcatia in veuetque, calpuleque: qujtlacotonjlia. 796^{x}

796^{x}
Auh yn inechichioal motlaoçaia, muchi tlauhio, 532
centlauhio, yn jmac, yn icxic, yn ixco: muchi tlacemaqujlli, tlaujtl yn jamacal yn ivipil tlamachio, no tlauhio, yn icue cacamoliuhquj, tlatolchimali cujlolli, tlauhpoiaoac, ycinma nenecoccampa qujtqujtica.

ic ontlamj, in vey toçoztli: yoan ic vntlamj ic 796^{x}
qujça, in toçoacujcatl. Auh iquac vmpeoa in necocololo, cujcanolo: vmpa vntlami, yn ipan toxcatl.

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[19] Gloss in the *Florentine Codex* (loc. cit.): "*Mazorquillas de mayz que son hijos de las mazorcas.*" Siméon (op. cit.) has "*petit épi de maïs qui pousse à côté de l'épi principal.*"

[20] Orozco y Berra, op. cit., Vol. I, p. [illegible], lists as follows: "[Maíz] [illegible] . . . [illegible] . . . [illegible] . . . [illegible]." See also Bustamante ed. of the *Historia*, Vol. III, p. [illegible].

[21] In loc. cit., Sahagún has "*Frisoles pintados de color de codorniz.*"

[22] Gloss in *Florentine Codex*, loc. cit.: "*Frisoles de color encarnado.*"

[23] Cf. Bustamante ed. of the *Historia*, Vol. III, p. [illegible]: "*[illegible]*"

[24] "*[illegible]*"—gloss, *Florentine Codex*, loc. cit.

[25] "*Una manera de bledos colorados finos*" (loc. cit.) Clark (op. cit., Vol. I, p. [illegible]) has [illegible] *L. Var.*

[26] "*Una manera de bledos colorados*" (*Florentine Codex*, loc. cit.).

[27] [illegible] "*Una manera de bledos muy colorados y muy buenos*" (loc. cit.).

[28] "*Bledos o semilla dellos [illegible]*": [illegible] (loc. cit.).

[29] "*Unos bledos cuya semilla es muy negra*" (loc. cit.).

[30] "*Una yerua cuya semilla comen las gallinas* [*sic*]" (loc. cit.)

x 796 Sixth [Twenty-fourth] Chapter, which relateth the feast and blood sacrifices made during all the days[1] in the fifth month, which was called Toxcatl.[2]

In [the month of] Toxcatl, the great feast of Tezcatlipoca was [held]. At that time he was formed and set up. Wherefore died his impersonator, who for one year had lived [as Tezcatlipoca].

And at that time once more was offered [to the people] his [new] impersonator, who would again live for one year.

x 796 For many impersonators [thus] lived, whom guardians[3] kept and maintained. Perchance there were 727 ten. These were select captives, chosen when captives were taken. Then was one chosen if he was good to look upon and fair of body. Then such were taken, and the guardians cared for them. But one whom they destined to be a slave, the captor slew.

x 796 For he who was chosen was of fair countenance, of good understanding and quick, of clean body— 727 slender like a reed; long and thin like a stout cane; well-built; not of overfed body, not corpulent, and 832 neither very small nor exceedingly tall.

x 796 For anyone who was formed [thus] defective, who was too tall, to him the women said: "Tall one; head-nodder; handful of stars!" He who was chosen im- 832 personator was without defects.

[He was] like something smoothed, like a tomato, or like a pebble, as if hewn of wood. [He did] not [have] curly hair, [but] straight, long hair; [he had] no scabs, pustules, or boils on the forehead, nor skin growths on the forehead, nor [was he] large-headed, nor with the back of the head prominent; nor of a head shaped like a carrying-net, nor with the sutures of the crown yet soft; not broad-headed, nor with a square head; not bald, nor with

Jnic chiquacen capitulo, ytechpa tlatoa, yn ilhujtl, yoã in nextlaoalli, in muchioaia, yn ipan ic cemjlhujtl ic macujlli metztli, in mitoaia, Toxcatl.

In ipan in toxcatl, vel yueiilhujuh catca in tezcatlipuca: vncan tlacatia, vncan moquetzaia: ipampa ca vncan miquja, yn ixiptla in cexiuhtica onen.

Yoan iquac njman noce vncan mixquetzaia yxiptla, yn oc no cexiuhtica nemiz:

ca miequjntin in nemja, teixiptlaoan in quinpia, in qujnnemjtiaia cacalpixque: aço quẽ matlactli in nemj: y ichoantin y, ca mamalti tlaqujxtilti qujxtiloia, yn iquac oalaxitiloia mamalti, vncan pepenaloia, intla aca ce oqualittoc, in qualli ynacaio: njman onano, qujmonpialtiaia in calpixque: auh iece ipan qujoalixquetzaia tlacotli, i:hoatl qujmictia in tlamanj:

ca ichoatl ic pepenalo, in qualli itlachieliz, in mjmatquj, in mjmatinj, in chipaoac ynacaio, cujllotic, acatic, piaztic, iuhqujn otlatl, ipanoca temjmjltic, amo tlacaçolnacaio, amo tomaoac, amo no tetepiton amo no cenca quauhtic:

ca yiaioca muchioa, yn aqujn cenca quauhtic, qujlhuja in cioa: quauhtitin, quauhchachalan, citlalmaololo: yn aqujn pepenaloia, in teixiptla, atle yiaioca:

iuhqujn tlachictli, iuhqujn tomatl, iuhqujn telolotli, iuhqujn, quauhjtl tlaxixintli, amo quacocototztic, quacolochtic, vel tzõmelaoac, tzompiaztic, amo ixquachachaquachtic, amo ixquatotomonquj, amo ixquaxitontic, amo ixquaxiqujpiltic, amo quametlapiltic, amo cuexcochujtztic, amo quachitatic, amo quapatztic, amo quapatlachtic, amo quaocaltic, amo quaxoxomalacquj, amo ixquamamalacachtic, amo ixquatolpopoçactic, amo ixquatolmemetlapiltic, amo

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1. Cemilhuitl is usually translated as "one day" or "all day." Garibay ("Relación breve," p. 291) renders it "the first day." Seler (op. cit.), in an extended discussion, admits a meaning of "the first day," or "all the days"; this latter appears to fit the events related in Chapter 24.

2. Of this name, Orozco y Berra (op. cit., Vol. II, p. 37) writes: "Toxcatl, Tepopochuiliztli. *De todas las interpretaciones dadas á la palabra Toxcatl, la más genuina á nuestro entender, es la dada por* [illegible] *'una soga gruesa torcida de cuentas de maiz tostado.'*" Clavigero (op. cit., Vol. III, p. 482) explains that "*La figura del mes quinto es la de una cabeza humana con una cadena debajo, para representar aquellas sartas de maiz tostado que se ponían al cuello, y con las cuales adornaban también el ídolo de Tezcatlipoca, por lo que el mes tomó el nombre Toxcatl*"; and (p. 152) "[illegible]" Garibay (op. cit., p. 290) also suggests as a translation for the name [illegible]

3. Sahagún ([illegible] edition, Vol. II, p. 103) refers to "*los mayordomos de los* [illegible] *que llamaban calpixques de las provincias*"; and (Vol. III, p. 122) adds: "[illegible] *calpixques, que regían a los demás.*"

a bulbous forehead; not of swollen eyelids, nor enlarged ones; not with swollen cheeks; not of disfigured eyes or cheeks, nor with swollen face; not with cleft chin; not with a gross face, nor a downcast one; not flat-nosed nor with wide nostrils, nor with an arched, Roman nose nor a bulbous nose, nor bent nor twisted nor crooked—but his nose should be well-placed, straight; not thick-lipped nor gross- nor big-lipped, nor with bowl-like ones, nor enlarged; neither one who stammered, nor [one who talked] as if his tongue were pierced for a ring; nor one with welts on his tongue; nor one who spoke a barbarous language, or spoke thickly, or lisped, or was dumb; nor buck-toothed, nor large-toothed or fang-toothed, nor of yellowed teeth, nor darkened, nor decayed—but his teeth were like seashells, well arrayed in order; his teeth were not shaped like bowls. Neither had he scarred eyes, nor poor vision,[4] nor squinting eyes, nor scarified; not blinded, nor of small, seedlike eyes, nor angry-eyed, nor sunken, nor hollow, nor cuplike, nor stupid-looking, nor gouged, pierced, or wounded; nor had he a scarred neck, [like one which hath been] choked, nor one with lacerations, nor with double chin, nor with pocks on the neck. Not with protruding or long ears, nor with torpid neck, nor hunch-backed,[5] nor stiff-necked, nor with neck elongated, much elongated, nor twisted, nor kinked; neither with unduly long hands, nor lacking one hand, nor wanting both hands, nor fat-fingered; not emaciated, nor fat, nor big-bellied, nor of prominent, hatchet-shaped navel, nor of wrinkled stomach, nor shrunken stomach; not cringing; not of hatchet-shaped buttocks; nor of flabby buttocks or thighs.

He who was thus, without flaw, who had no [bodily] defects, who had no blemishes, no moles, who had no lacerations or wrinkles on his body, they then looked well that he be taught to blow the flute; that he might pipe and play his flute well; and that with it he hold his flowers and his smoking tube and blow and suck upon it, and smell [the flowers].

Thus he went bearing [his flute], his flowers, and his smoking tube[6] together as he walked through the streets.

And while yet he lived and was cared for in the house of the guardian, before he appeared [before the people], care was taken that he might be prudent

campoponaztic, amo ixujujlaztic, amo canujujlaztic, amo ixpopotztic, amo no camachaloacaltic, amo ixmetlapiltic, amo ixpechtic, amo iacapatztic, amo iacacocoiactic, amo iacaxaxacaltic, amo iacacaztic, amo iacachittoltic, amo iacaujttoltic, amo iacanecujltic, çan vel icac yn ijac, iacapiaztic, amo tenxipaltotomacac, amo texipaltotomac, texipaltotomactic, amo iacachittoltic, amo iacaujttoltic, amo iacanecujltic, çan vel icac yn ijac, iacapiaztic, amo tenxipalcaiultic, amo popoloc, amo tentzitzipi, amo tentzitzipitlatoa, amo tenmjmjcoquj, amo tlanpantic, amo tlancujcujetztic, amo coatlane, amo tlancocoztic, amo tlanxoiauhquj, amo tlanpalanquj: iuhqujn tecciztli itlan, vel onoc vipantoc, amo tlancaxtic, amo no ixtitiqujltic, amo ixnacatic, amo ixujtzaltic, amo itztzitziqujltic, amo ixpopoiontic, amo ixpipiltic, ixpipiciltic, ixcocoçaltic, amo ixcocomoltic, amo ixatlacomoltic, amo ixcacaztic, amo ixtotolontic, amo ixtotomatic, amo itztzatzapitztic, amo itztzatzamoltic, amo ixtacaltic, amo quechtitiqujltic, quechmotzoltic, quetztzitziqujltic, quechnacatic quechxixiqujpiltic, amo no nacazpatlactic, amo no nacazvilaxtic, amo quechtiltic, amo quechtepotzotic, amo quechacquj, amo quechujiac, amo quechujtlatztic, amo quechnecujltic, amo quechnenetic: amo mavujtlatztic, amo matzicoltic, amo macuecuetzin, amo mapiltotomactic, amo itiujlaxtic, amo cujtlatoltic, amo cujtlapetztic, amo xicquizquj, amo xictopoltic, amo xiccuecio, amo ititzotzoltic, amo cujtlapechtic, amo tzintopoltic, amo tzincuecuecxactic, tzintamalcuecuexac. 796^x 832

Jn aquJn iuhquj y, atle itlacauhca, atle yiaioca, atle ytlaciuhca, atle ytlaciuiaço, atle ytech ca etzotzocatl, xiotomaciuiztli: njmã cenca necujtlaujlo, inic vel momachtia, yn tlapitzaz: ynic vel qujpitzaz, yujlacapitz: yoan inic vel muchi ipan qujtzitzquiz, yxochiuh, yoan yieuh, ipan tlapitzatiaz, tlachichinatiaz, tlanecutiaz: 796^x [533 276]

iuhqujn centlalli mantiuh yn jxochiuh, yn jyieuh, yn iquac vtli qujtocaia.

Auh in çan oc nemj, in çan oc oapacalo, yn ichan calpixquj, yn aiamo ixneci, cenca vel necujtlaujloia,

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[4] See Siméon (op. cit.): a number of possible versions are suggested.

[5] [illegible] is represented in picture writings as a hunchback. Cf. also Molina (op. cit.), Spanish-Nahuatl section, corcobado.

[6] "Caña o cañuto de sahumerio, canutel" (ibid.); "caña de humo" in Sahagún's corresponding Spanish text.

X 796 in his discourse, that he might talk graciously, converse well, and greet people agreeably on the road, if he met anyone.

For he was much honored when he appeared as the impersonator; because he was the likeness of Titlacauan; he was acknowledged as our lord, treated like a lord; one begged favors, with sighs; before him the common people bowed in reverence and kissed the earth.

[827] And if they noted that his body became even a little fat, they made him drink brine, so that he became thin; the salt water thinned him, so that he became lean; he became hard; his flesh became firm.

And for one year he [thus] lived; at [the feast of] Toxcatl, he appeared [before the people]. And when the man died who had been impersonator for one year, he who had led the way, he who had cast [the spear] for one year, who had given commands for one year, forthwith was one chosen to be set in his place, from all whom the temple guardians had saved and cared for at the time that [the captives] appeared [before them].

Thereupon he began his office; he went about playing his flute. By day and by night he followed whatever way he wished.

[302 567] His eight young men went following him. Four [of them] had fasted for a year; their hair was shorn like [the hair of] slaves, cut and clipped, not smooth like a gourd, nor cut [too] short, not [made like] growing whiskers on the head.

And four warriors, who instructed youths in the art of war, [were] similarly shorn. Their hairdress lay upright on their foreheads.

Then Moctezuma adorned [the impersonator] well and arrayed him in varied garb; he provided him [his appropriate indumentary]. He ornamented him, he adorned him in great pomp with all costly articles, which he caused to be placed upon him; for verily he took him to be his beloved god. His face [302] was anointed with black; it was said: "He fasteth with blackened face." A thick layer of black was smeared on his cheeks. White feathers were placed upon his head—the soft down of eagles. They placed it on his hair, which fell to his loins.

[301] And when he was attired, he went about with sweet-smelling flowers[7] upon his head, a crown of flowers. And these same were hung over both shoul-

ynic vel mjmatiz, ica itlatol, vellatoz, vel tenotza, vel tetlapaloz in vtlica, intla aca qujnamiquiz:

ipampa ca cenca mauiztililoia yn iquac oixnez, in ie teixiptla: ynic ixipdati Titlacaoan, ca totecujo ipan machoia, netecuiotilo, tlatlauhtilo, yca elcicioa, ixpan nepechteco, ixpan ontlalqua in macealtzintli.

Auh intla ie qujtta, in ie achi tomaoa ynacaio, iztaiotl qujltequjtiaia, ic qujquaoatzaia, quiztaioquaoatza, ynic pipinja, tepitzauj, tlalichauj yn jnacaio.

Auh cexiujtl in nemja ipan toxcatl, yn ixnecia: auh iquac miquj ce tlacatl yn oteixiptlatic ce xiujtl, in ce xiujtl, oallaotlatocti, in ce xiujtl oqujtlaz, in ce xiujtl oallaujcac: ça çan ic mopatlatiuja yn ixquetzaloia, yn ixqujchtin qujnpiaia, in qujnnemjtiaia cacalpisque, yn iquac oixnez:

njman ic compeoaltia, yn itequjuh, in tlapitztinemj: cemilhujtl, yoan cenioal: çan connequja in campa ich vtli qujtocaz:

qujtocatinemj yn iachoan chicueintin: navin mocexiuhçauhque, moquatexoloxima, moquateçonoa, motlatetecilhuja, amo maiochiquj, amo maioichiquj, amo moquacoconaloa, amo moquatetzicoa

Auh no naujntin, teachcaoan, tetiachcaoan, çan ie yujn moxima yn iuhca innexin, motlacoatimanjlia, yn jmjxquac.

Jquac vel qujcencaoa, qujcecencaoa in Motecuçuma, qujtlamamaca, qujchichioa, qujiciecquetza: muchi tlaçotlanquj, yn jtech qujtlalilia: ipampa canel ic ytlaçoteouh ipan qujmati, moçaoa, ic mjtoa motlilçaoa, mixtlilpopotztinenca, moquapotonjaia, quauhtlachcaiotica: çan q'ujaqujliaia yn itzon, ycujtlacaxiuhian vetzia.

Auh yn omocencauh ixqujxochitl in icpac contecatinemj, icpac xochiuh: yoan çan ie no ich in nenc-

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7. *Bouvardia Jacquinii* Hemsley, according to Seler (*Einige Kapitel*, p. 97, n. 1, and *Collected Works*, Vol. II, Pt. 4, p. 68). In the former he quotes from Hernández that the flower resembled popped corn.

ders, as far down as his armpits. This was called "the flowery garment."

And from both ears hung curved, gold, shell pendants.[8] And they fitted [his ears] with ear plugs made of a mosaic of turquoise. And [he wore] a shell necklace. Moreover, his breast ornament was of white sea shells.

And then his lip plug was a slender snail shell lip plug. And hanging from his shoulders was what was like a cord bag called *icpatoxin*.[9]

Then they placed golden bracelets on both upper arms, and on both wrists they put carved bracelets with precious stones, covering almost all the forearm. And he put on his net cape like a fish-net of wide mesh with a fringe of brown cotton thread.[10] And his costly breech clout reached to the calves of his legs.

And then they placed his bells on both legs, all golden bells, called *oioalli*. These, as he ran, went jingling and ringing. Thus they resounded. And he had princely sandals with ocelot skin ears. Thus was arrayed he who died after one year.

When [the feast] of Toxcatl was drawing near, when it was approaching him, when it was coming to him, first they married him to [four] women whom they sought out [for him]. He was married in [the month of] Uey toçoztli.

And he left off, scattered in various places, and abandoned the ornaments he had had, in which he had walked about fasting, painted black. His hair was shorn; he was given a tuft of hair tied upon his forehead, like that of a war captain. Thus they bound [his hair], knotting it [with brown cotton thread] called *tochiacatl*; and they tied to his long hair[11] his forked heron feather ornament with single quetzal feathers attached.

Only twenty days he lived, lying with and married to the women. Four women he lived with, who also were cared for, for one year, in the guardian's house.

The first one was named Xochiquetzal; the second, Xilonen; the third, Atlatonan; the fourth, Uixtociuatl.

And still on the eve of [the feast of] Toxcatl, still five days from it, on the fifth day [before it], when

campa ic mapanaia, yciiacacpa qujqujztiaia: in motenehoa suchincapātli. 796x 301

Auh yn jnacaztitech nenecoc pipilcatiuja teucujtlaepcololli: yoan conaquiaia icxiolnacoch, teuxiujtl in tlachiuhalli, tlaxiuhçalolli: yoan chipolcozcatl, yn jcozquj, oc cepa yielpancozquj iztac cilin. [306]

Auh njman ic yteçacauh, iteçacapiaz tecciztli: auh ycujtlapan pilcatiuh itoca Jcpatoxi, iuhquin icpaxiqujpilli:

njman ic nenecoc teucujtlamatemecatl contlatlalitiuh in jacolpā, yoan in nenecoc imaquechtlan, xinmaquiztli in contetecatiuh, achi vel qujtlatlamja yn jmatzotzopaz: auh çan yeuechiu in qujquentiuh, iuhquin xouilmatlatl ic cocoiaoac, tochiacatl ynic tentlaiaoalo: yoan ytlaçomaxtli qujmetztopeoa: [292]

auh njman ic ycoiol nenecoc, icxic in contlalitiuh, muchi teucujtlatl in coiolli, mjtoa oioali: ichoatl inic xaxamacatiuh, ynic tzitzilicatiuh, ynic caquizti: yoan itecac ocelunacace: yujn in muchichioaia, in ichoatl miquja ce xiujtl:

yn iquac ie oalacitiuh toxcatl, in ie itech ompachiuhtiuh, yn ie itech onacitiuh, achtopa tlapaliuhcatia, cihoatl qujttaia, mocicaoatiaia ipan vey toçoztli. 796x [584 595]

Auh qujtepeuaia, qujtlatlaliaia, quicacoa, yn jnechichioal ocatca, yn ipan omotlilçauhtinenca, moxima, mjtzquatzontia, iuhqujnma iautequjoa, ontlalpia, ontlacuja: ynic ontlalpia, itoca tochiacatl, xiztomonjlpitica: yoan yaztaxel, quetzalmjiaoaio, itzotzocol itech qujlpia: [302 701] [283 301]

çan cempoalilhujtl in oncioacuchtinemi, yn oncioanotzinemj: nauhtin in cioa q'mjcatinenca, no cexiuhtica in pialoia calpixcan: [833]

y ce itoca xochiquetzal, ynjc vme xilone, ynjc ey Atlatona, ynjc nauj, vixtocioatl. [551]

Auh in ie itentla Toxcatl, oc macujltica, tlama-

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[8] "Como [illegible] de oro" (Sahagún, loc. cit.).

[9] "[illegible] a las [illegible], su [illegible] como bolsa, de un palmo en quadro de lienço blanco, con sus borlas y flocadura" (loc. cit.).

[10] Cf. Sahagún ([illegible] edition), Vol. II, p. 118.

[11] Cf. ibid., Vol. I, p. 1[illegible]. The corresponding Spanish text, however, reads "[illegible]" Clark (op. cit., Vol. I, p. [illegible]) describes "The first kind of mantles [which] has a design called, by Sahagún, [illegible], because of the [illegible] ... The fringe is also of red [illegible]." From this, it would appear that [illegible] is red string, and [illegible] a red thong of rabbit hair.

K 796 in five days the feast day of Toxcatl would come, then they began to sing [and dance].

Now, during this time, Moctezuma came not forth; those who had been [the impersonator's] companions provided the people with food and favors.

On the first day they sang [and danced] at a place called Tecanman. On the second day, in the place where they kept the image of Titlacauan, in the house of the keeper who guarded it. On the third day, at Tepetzinco, in the midst of the lagoon. On the fourth [day], at Tepepulco, which is also near Tepetzinco.

[501] After they had sung [and danced], then he embarked in a canoe. The women went traveling with him; they went consoling him and keeping him merry. Then the canoe arrived; then it touched the shore; then it was beached at a place called Acaquilpan or Caualtepec.

For here he was abandoned, a little [distance] from Tlapitzauhcan. The women then returned; and only they who had freely become his pages accompanied him while he yet lived.

[346] So, it was said, when he arrived where he was to die, [where] a small temple stood, called Tlacochcalco, he ascended by himself, of his free will, to the place where he was to die. When he climbed the first step, as he passed one [step], he there broke, shattered, his flute, his whistle, etc.

And when he had mounted all the steps, when he had reached the summit, then the priests fell upon him; they threw him on his back upon the sacrificial stone. Then [one] cut open his breast, seized his heart, and raised it as an offering to the sun.

For in this manner were all [these] captives offered up. But his body they did not roll down; rather, they lowered it. Four men carried it.

And his severed head they strung on the skull-rack. Thus he ended in the adornment in which he died. Thus he there ended his life, there he terminated his life, when he went to die there at Tlapitzauaian.

[538] And this betokeneth our life on earth. For he who rejoiceth, who possesseth riches, who seeketh and coveteth our lord's sweetness, his gentleness—riches and prosperity—thus endeth in great misery. For it is said: "None come to an end here upon earth with happiness, riches, and wealth."[12]

K 796 778 And here in Mexico, when [it was the month of] Toxcatl, was set up and formed a figure of Uitzil-

cujlti, oquiuh macujlilhujtl quiçaz yn ilhujtl Toxcatl, in peoa cujcujca:

yn iquac y, yn inquilhujtl y, aocmo oonmachitia yn motecuçoma, ec ic ycenuje catca, tetlaqualtia tetlauhtia,

ynic cemilhujtl cujcujca, itocaiocan tecanma: ynjc omjlhujtl, vncan in pialoia, in teixiptla in titlacaoan, yn ichã aqujn calpixquj, yn oqujpiaia: ynic eilhujtl tepetzinco, vmpa in anepantla, ynic nappa tepepulco, çan no itlan in tepetzinco.

Yn on cujcujcac njman ie ic onmacalaquja, itlan ietiuh in cioa, qujiollaltitiuj, quellaquauhtiuj› vmpa vnquiça, vmpa onatenquiça, vmpa qujmonacana in acalli, ytocaiocan acaqujlpan, anoço caoaltepec:

ipampa ca vncan ontecaoaloia, achi ie ytlan in tlapitzauhcan: in cioa vncan calmocuepa: auh ça ichoã in matian muchioa, yn iachoan ocatca, yn oqujtocatinenca in iq̃c oc nemj.

Juh mjtoa yn oacic, in vncan mjquja teucaltontli icaia, itoca tlacochcalco: çan inoma in tleco, çan monomatlecauja, in vmpa mjquiz: in ce tlamamatlatl contlecauja, in ce conpanauja, ce vncan qujxamanja, qujpuztequj yn itlapitzal, yn jvilacapitz, etc.

Auh yn oqujpanolac, yn inquj tlamamatlatl, yn opanuetziito tlacpac: njman qujcujtiuetzi in tlamacaque, conaquetztiuetzi in techcac: njman ie ic quelteteqquj, conanilia yn iiollo, no conjaujlia in tonatiuh:

ca çan mochi tlacatl iuh mictiloia, in mamalti. Auh yn jtlac amo qujoalmjmjloaia, çan qujoaltemoujaia, qujnaalhcaujaia:

auh yn jcuaitecõ, tzompantitech conquauhçoa, iuh tlantica, yn iuh ipã omjc ynechichiual: ic vmpa ontlamj yn inemjliz, vmpa contzonquixtia yn inemjliz, yn vmpa omjquito Tlapitzaoaian.

Auh ynjn ca qujnezcaiotia, in tlaltícpac tonemjliz: ca in aqujn paquj, motlamachtia, in qujtta in qujmaujçoa in icnopelica, yn jaujiaca in teucujo, in necujltonolli, in netlamachtilli: injc tzonqujça vey netolinjliztli: ca iuh mjtoa, aiac qujtlamitiuh in tlaltícpac, paqujliztli, necujltonolli, netlamachtilli.

Auh yn nican mexico, yn iquac Toxcatl: mochalia

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12. This is a reference to the characteristics of Tezcatlipoca. See Anderson and Dibble, op. cit., p. 2.

opochtli, here at the Temple of Uitznauac, in the tribal district. They placed it on the serpent bench.

This serpent bench was hewn of wood, to represent serpents; four sides carried the tails; four sides carried their heads.

They covered [Uitzilopochtli's] mesquite wood framework with fish amaranth dough; for his figure was always hewn of mesquite wood, which they covered.

Then they placed upon him his raiment; they put on him his sleeveless jacket, on which human bones were painted.

And over it they laid a mantle, his cape of maguey fiber, like a network cape.

And they fitted on his paper crown, adorned with feathers, called *anecuiotl*. On his feather headdress stood a flint knife, also made of feathers, half of it being blood-colored.

Then they arrayed him in a godly, costly cape, made, embellished, and designed all in precious colored feathers, with the red eye border, all thus edged with [the feathers of] the red spoonbill. And in the center lay a great golden disc.

And his bones were made of fish amaranth dough, shaped like cylinders. They called them *teomimilli*. They piled them before [Uitzilopochtli's figure], until they were hip high.

And the cape which covered them, and spread before them, was designed with skulls, with the palms of hands, with hip bones, ribs, legs, the lower arm bones, and with the outlines of feet. Thus was it painted.

And this cape was named *tlaquaqualo*.

And yet one more thing they caused to be spread before him: they cut down what was named the sacred roll. In this form it was named his breech clout.

And this was a paper, white paper and not yellow paper,[19] a finger thick, a fathom wide, and twenty fathoms long.

With ceremonial arrows, arrows hardened in fire, they supported it; they were made only that they might carry [the paper]; that his breech clout might be carried.

In three places were they plumed, with white turkey feathers: first on the point, second on the shaft, and third on the end.

motlacatlalia, in Vitzilopuchtli: vncan in vitznaoac, teucalco, ycalpulco: coatlapechco contlalia: 796x

ynin coatlapechtli, quauitl in tlaxixintli, iuhqujn cocoa, naujntin in motzinnamjctoque: nauhcampa 778 caca yn jntzontecon: [352 532]

mjchioauhtzoalli, ynjc quipepechoaia, yn jmizquio, ca mizquiquauitl, in tlaxintli, yn ixiptla muchipa catca, yn oquipepechoque: [824]

njman ie ic quimamaca yn jtlatq': conaquja yn jxicol, tlacoaquallo, ynic tlacujlolli:

yoan panj concoaloa, panj conquentia, ytzitzicaztilma: iuhqujn cuechintli: [292]

yoan conaquja yamacal, yujtica tlachioalli, motocaiotia anecuiotl: hivitzoncal, icpac icac tecpatl, çan no hiujtl ic tlachioalli eztlapanquj: [293 237]

njman conquentia teuquemjtl tlaçotlanquj: mochi tlaçoiujtl ynic tlachiuhtli, ynic tlaiecchioalli, ynic tlacujlolli, ynic tlatenchilnacaiotilli, yn jten, çan moch tlauhquechol: auh yn jnepantla manj, cuztic teucujtlacomalli. [237]

. Auh yn jomjio mochioaia, mjchioauhtzoalli, mjmiltic, motocaiotiaia teumjmjlli: quitetema ixpan vera acitoc, injc vecapan cenquappantli.

Auh yn tilmatli ic tlapachiuhtoc, yn jixco çouhtoca, tlacujlolli, tzontecomatl, macpalli, quezzepolli, omjcicujlli, tlanitztli, matzotzopaztli, xocpalli; ynic tlacujlolli catca. [532]

Auh ynjn tilmatli, motocaiotiaia tlacoaqualo:

yoan oc no centlamantli, ixpan contequjlia, ipan contequi in teumjmjlli itoca, iuh mjtoa ymaxtli:

Auh ynjn amatl catca quauhamatl, amo texamatl: ynic tilaoac cemmapilli: auh ynjc patlaoac cemmatl: auh ynjc vejac cempoalmatl: [289 292]

teumjtl, tlatzonectli, tlacochtli ynjc quinapaloa: çan ic mochioaia injc quinapalozque, ynjc monapaloz ymaxtli: [411]

excan in tlapotonjlli catca, iztac totoliujtica, injc cecnj, vel yiacac, ynjc vccan ytlacixichocan, ynjc excan, vncan yn jnemaquixican: [411 237]

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[19] Cf. V. W. Von Hagen: *The Aztec and Maya Papermakers* (New York: J. J. Augustin, 1943), pp. 60, 72 sqq. In the Robredo edition of Sahagún, Vol. V, p. 330, a note by Seler defines *quauhamatl* as "la corteza [illegible] por la capa de líber de algunos árboles de género ficus. Servía de papel para las pinturas o los libros, y de este para hacer los adornos, [illegible] y otros objetos que el culto de los dioses requería."

X 796 778 When they had ornamented [the figure of Uitzilopochtli], the young, seasoned warriors, the masters of the youths, and the youths took it up. His breech clout went stretched and spread out before him. They went in procession; they went dancing [and singing].

When they brought it to the foot of the temple, they carried up [the platform]. Cords fastened it to the four [corners], so that they might take it up, that they might carry it. They went stretching [the cords] that [the platform] might not twist.

Then they began to climb up. They went rolling, winding, and reeling [the breech clout] up, coiling it.

As they went rolling up his breech clout, the officials proceeded to take up, gathering and collecting them together, the ceremonial arrows.

And when they had come to the top, when they had raised [the figure of Uitzilopochtli] to the summit, then they placed upon the serpent bench [the paper roll]. They placed it before him; they bound it to [the serpent bench]; they bound it on tightly and firmly.

X 796 When they had come to place it [there], then all came down; still there remained the officials, the priests, the guardians who guarded it.

Then all the people came down.

And this came to pass, that they went up at sundown, when a little sun still shone; and also at sundown an offering was made.

[262] And the *tamales* which they ate were fruit *tamales*, [which were] red, or *tamales* made of maize softened with lime, or bean and cornmeal cakes,[14] colored *tamales*, *tamales* of coarse, white flour, and [*tamales*] rolled up in amaranth seed dough.

These cylindrical *tamales*, wrapped up in amaranth seed dough—these *tamales* they offered at the temple.

And when it dawned, then offerings were made in their houses; only some made offerings before the devil [Uitzilopochtli].

And quail were beheaded by everyone, women and men.

Moctezuma began [the offering]. He himself, with his own hands, beheaded four quail.

And the priest beheaded other quail, but only by laying his hands upon them.[15]

Then, breaking [loose], the common people followed. All the people beheaded quail—men and women.

yn oqujcencauhque, cacoqujxtia in telpuchtequjoaque, yoan in teachcaoan, in telpopuchti, ixpan onotiuh, ixpan çouhtiuh yn jmaxtli, tlaiaoalotiuj, qujtotitiuj:

yn ocaxitique ytzintlan teucallj, in ie qujtlecaujaque, ca nauhcampa ixticaca mecatl, injc cacoqujxtiaque, ynjc qujnapaloazque, qujtitilinjtiuj, ynjc amo monecujloz:

njman ie ic qujpeoaltia in tlecoz, qujlacatzotiuj, qujcujxtiuj, qujtecuja, qujtecujxtiuj:

yn jamamaxtli qujoallaztiuj, in teumjtl concujtiuj, qujnechicotiuj, qujcententiuj in tequjppaneque.

Auh yn opanuetzito tlacpac, yn oqujpantlazque: njman ie ic conteca coatlapechco, ixpan qujtequjlia, itech qujlpia, qujcacatzilpia, qujteteuhilpia,

yn ocontlalito: njmā oaltemoa, vmpa onmocaoa in tequjpaneque, tlamacazque, in tlapixque, in qujpiaia:

njman ie ic oaltemo in ixqujch tlacatl.

Auh ynin mochioaia, in acoqujçaia: teutlacpa oc achi tonatiuh, yoan no teutlacpa muchioa ventli:

yoā in qujqquaia tamalli, xocotamalli chichiltic, anoço tenextamalli, anoço quatecujcujlli, tlapactamalli, quauhnextamalli, yoan tzoalilacatzolli:

ynjn mjmjltic in tamalli, tzoalli ynjc tlailacatzolli, qujcēmana ȳ in tamalli in teupan.

Auh yn otlathujc, njman ie ic tlatlamanalo intechachan, çan aca in ontlamanaia vel ixpan tlacatecolotl:

yoan tlacotonalo ixqujch tlacatl, yn cioatl in oqujchtli:

conpeoaltia yn Motecuçuma, naujntetl in çolin yn inoma, yn iioma qujcotona.

Auh yn oc cequj, çoçolti, tlenamacac, in qujncotona, çan inpā conmamantiuh yn jma:

njman ie ic tlatzomonj, comotzi in macehoaltzintli, yn ixqujch tlacatl in tlacotona, yn oqujchtli in cioatl.

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[14] Alvaro Tezozomoc: *Histoire du Mexique* (H. Ternaux-Compans, tr.; Paris: P. Jannet, 1853), Vol. I, p. 209, has, for [illegible], beans and cornmeal cakes with bird or other meat.

[15] Seler (*Einige Kapitel*, p. 191) suggests that the priest merely touched them to behead them symbolically.

And when they were beheaded, they cast and threw them toward [the figure of] Uitzilopochtli.

And the quail, when their necks were wrung, went fluttering away, thrashing and striking the earth.

And the masters of the youths took them and gathered them up, stripped off the feathers, and roasted and salted them, seasoning them with salt.

Some they laid aside for Moctezuma, and the rest they assigned to his chiefs, only to the princes. And also to the masters of the youths, who marched in front, and also those [who were] priests.

And all took their large braziers—not their polished braziers. In them were coals and shavings of wood. They heaped it up, raised it, and made a hearth, and fired it with pine branches. And it burned exceedingly.

And they took white incense and coarse incense.[illegible] And when it was the proper time to offer incense, they laid coals in the incense burner and on it cast the white incense, and raised it as an offering to Uitzilopochtli.

Thus they offered him fire, they incensed him, not only here in the great temple but in their houses, and the tribal temples. Incense was offered all the gods whom they acknowledged.

And after they had dedicated the fire [and incense to the gods], then they cast the coals into the hearth [in the courtyard].

And the young women had painted their faces and were arrayed in red feathers.

And they fastened their sacrificial paper banners to canes. [The banners] were painted in black in what was called a scroll design.

And the rich [women and girls had] narrow cotton blankets thus fastened [to canes], likewise similarly painted with a scroll design.

And two masters of youths, with black paint spread on their faces, stood above and before the round fire vessel. Occupying the leading position, they carried on their backs pine wood cages with small paper banners; they carried them with tump lines which passed only across the chest.

They caused the women to begin the dance; they danced leaping, dancing in the fashion of women. And the women were in the middle, holding their sacrificial banners in both hands. They danced and

Auh yn iquac tlacotonalo, yujc contlaça yujc contlaixiuj, in Vitzilopuchtli. 796ˣ

Auh in çoçolti in oquechcotonaloque, tlapapatlaztinemj papatlacatinemj, tlalli ic moujujtequj, tlalli ic momotzoa:

auh in teachcaoan qujnpepena, qujnnechicoa, qujnvihtlatla, qujntleoatza, qujmiztaiooujia, qujmiztaioquaujhotza: [251 263]

cequj qujtonaltia yn Motecuçoma, auh yn oc cequj qujntonaltiaia yn jtechiuhcaoan, çaniioque in pipilti. Auh no ichoantin in teachcaoan, tlaiacatique: no ichoan in tlamacazque,

yoan muchi tlacatl qujtquja yapâtlecax, amo ichoatl in petztlecaxitl, vncan ietiuh tlexochtli, yoan tlaxipeoalli, contepeuhtitlalia, contlecauja, contlecujtia, ocotica contlemjna, vncan tlâtlâtla. [374]

Yoan qujtquja iztac copalli: yoã quauhiocopalli: auh yn iquac yn icinman, in ic tlenamaco, in tlexochtli qujoaltema, tlemâco, ipan contepeoa yn iztac copalli, ic conjiaujlia yn Vitzilopuchtli:

ic qujtotonjlia, ic qujpopochuja, amo çanyio vncan in vey teupã, çan no yoan intechachan, intecacalpulco, popochujlo in izqujchtin in teteuoan inpan qujnmatia.

Auh yn oconiauhque tletl njmã ie ic contema tlexicco:

auh in cioa ichpopuchti, motzaoaia, mopotonjaia tlapalihujtica: [302 237]

yoan intêteuh acatica qujquappachoa, tlilitica tlacujlolli, motocaiotia acaxilquj: [202 289]

auh in motlacamati, canaoac ynjc qujquappachoa: çan no acaxilquj ynjc tlacujlolli:

Auh vmentin in tiachcaoã mixtlilpopotzque, haconanj, tlexictli ixpan, qujiacatitimanj ococalli in qujmama, amapapaiocatotonti, çan quelpanmama. [302] [417]

qujnpeoaltilia yn cioa in netotiliztli, ynic mjtotia chocholoa, çan mocioaitotia: auh in cioa çan tlatic in manj, yn jntêteuh coomemeuja, qujotitimanj, 796ˣ 535

[illegible] Thus identified in Seler, op. cit., p. [illegible].

796 leapt about. And the priests also danced. It was called
[535] "the leap in the month of Toxcatl."[17]

There were paper rosettes fastened upon [the priests'] foreheads; they decked their heads with
x 796 white feathers. And they smeared honey on their
302 lips; their lips were gleaming. They had paper breech
293 clouts. And their black feathered staves had jackdaw
[237] feathers in the form of a cup, and a round ball at the base, also of black feathers. The black feathered staves also were called black rain-bird [staves].[18]

And where they went grasping [the staves] were papers painted with black scroll designs. And these [priests], as they danced, made circles with, and struck, their black feathered staves on the ground.

796 And only in the tribal temples were those who beat the drums for them, seated upon the ground.
[534] They beat the upright drums; they sat beating gourd rattles; they sat rattling gourd rattles and beating turtle shells.

x 796 And all the masters of the youths, the young seasoned warriors, and the youths were spread out,
535 dancing elsewhere [a dance] called the serpent dance.

And hence [they named what] was danced a serpent dance, because they moved back and forth, and from side to side, and met each other face to face. They went holding each other's hands as they danced.

And also a number of young women danced, hav-
[301 ing so vowed, a popcorn dance. As thick as tassels of
302] maize were their popcorn garlands. And these they placed upon [the girls'] heads. And they were painted; down to the thighs were they bedecked with feathers. And [these] reached up to their upper arms. And they went mingling with and among those who danced.

796 Of these, it was said that they embraced, they em-
684 braced one; they embraced Uitzilopochtli.

688 And these girls were very well guarded, that none might covet them, nor ravish them.

And all who danced the serpent dance were well watched, that none might fall into covetousness.

And if anyone were seen seducing one [of the girls], then the masters of the youths threw him to the ground. They dragged him; they stepped upon him as he lay stretched out; they trampled upon him.

chocholoiztimanj: auh in tlamacazque no mjtotia, mitoa toxcachocholoa:

amaixquatechimaleltiaiaj, amaixquatechimaleque, moquaqujqujpotonja iztac totoliujtica: yoan motetenneneuja tetentzotlaliaiaj, ynamamaxtli, yoan intzatzanatopil, tzanaivitl, in iuhquj ytecomaio, auh yn itzintlolola, çan no tzanaivitl: no motocaiotia yoyjlacuicho, in tzanatopilli.

Auh ynjc quitzitzaqujtiuj, amatl acaxilguj, ynjc tlacujlolli: auh in ichoantin, hin, ynjc mjtotia, tlaiaoaloa, ic tlatzitziltiuj yn jntzanatopil:

auh çan calpulco, in qujntlatzotzonjliaia, çan cacate chocaticate: çan tlalpan veuetl in qujtzotzona, aiacachotoque, aiacachqueztoque, aiotl qujtzotzona, aiotjectoque, aiochiuhtoque.

Auh yn izqujch teachcaoan, in telpuchtequjoaque, yoan in telpopuchti, cecnj manj in mjtotia, motenehoa mococoloa.

Auh ynjc mjhtotia mococoloa, iehica ynjc viuja, itztlapal viuj, mjxnanamiquj, in matitech maantiuh ynjc mjtotia.

Auh no cequjntin cioa ichpopuchti, mjtotia innetol, momomochiitotia: centzontecomatl ynjc tomaoac catca, ynmomochiicozquj, yoan ymicpac contecatiuj, motlaoa, yoan in metztomaoaian aci, ynjc mopotonja, yoã ymacolpan onacia: intlan mamantiuj, intzatzalan mantiuj, in mjtotia.

Jn ichoantin hin, motenehoa tlanaoa, tenaoa, qujnaoa in vitzilopuchtli:

auh in ichoantin ichpopuchti, cenca vel pialoia, ynjc aiac qujmjxtlcuis, ynjc aiac qujncamanalhuiz.

Auh yn izqujchtin yn mococoloa, vel mopiaia ynjc aiac vacan molcuis:

auh intla aca itto, tecamanalhuja: njmã tlalli ic qujujtequj, in teachcaoan, qujnujnjlana, qujtzitziliepa, qujmiicça:

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[17] Corresponding Spanish text: "saltar o baylar de la fiesta de toxcatl"; Garibay (op. cit., p. 290) translates toxcachocholoa as "se salta el salto de Toxcatl."

[18] Sahagún's Spanish text specifies only black feathers; cf., however, Robredo edition, Vol. III, pp. 162-3 and 187. The last-mentioned reference is to tzanatl: "Hay unas aves que se llaman tzanatl; es negro y tiene el pico corvo." Seler (op. cit., p. 106, n. 7) calls tzanatl jackdaw or daw; [illegible] (ibid., p. 233) used thrush. Of this and of cuitlacochin he says it is "ein Vogel, der gegen Ende der Regenzeit sich hören lässt und dessen Schrei, nach dem Glauben der Mexikaner, Landregen verkünden sollte. Ich habe den Namen dieses Vogels deshalb mit 'Regenpfeifer' übersetzt. Es wird wohl ein Vogel mit ähnlichem schwarzem Gefieder gewesen sein wie der der tzanatl oder Dohlen." Sahagún (loc. cit.) merely explains: "[illegible] cuitlacochtli, por razon de la boca, que llaman [illegible], en el [illegible]." See also supra, p. 94.

For he had committed a crime in the temple; for he had done a wrong. They said to him: "Verily, here penitence is done; here a feast is held."

And as night fell during the dance, so closed the day of feasting when the day ended.

And next morning, when [the feast] was over, again there was dancing. Again all danced the serpent dance.

And [this day] died Ixteucale,[19] he who had lived together with Titlacauan. And him they also named Tlacauepan,[20] and Teicauhtzin.

And his paper raiment was painted with black discs. On his paper crown were eagle feathers. His headdress hung in disorder. Upon the crown of his head rested a flint knife made of red feathers.

And also he had his network cape; over it hung a small net bag; and his [ornament like a priest's] maniple hung from his arm. It was of the skin of a wild beast. He fastened shells [to his legs]. He danced with the others; he danced the serpent dance. He went first in line guiding the others.

And purely of his free will, when he wished, he would die. When he wished, then he delivered himself to the place where he would die.

Priests called *tlatlacanaoalti* seized him, stretched him out [on the sacrificial stone], held him, and cut open his breast. His heart they lifted up as an offering to the sun.

And his head also they strung on the skull rack. So he came to his end, even as Titlacauan, [whose head was] strung [on the skull rack].

And at this time, the priests cut the skin: with a stone knife they cut the skin of youths, young boys, and even small children yet lying in their cradles. Thus they cut the skin of their stomachs, their breasts, both upper arms, and [both] forearms.

This was done only at the time of [the feast of] Toxcatl, when it ended, each year; [and] thus ended [the feast].

ichica in quijmmjctiaia ca teupan, ca tlaxiuhquixtia, quijmjlhuja: ca vncan tlamaceoalo, vncan ilhujqujxtilo. 796x [684 688]

çan iuh oniooa in netotilo, ic ontlamj in cemilhujtl, in ontzonquiz ilhujtl.

Auh yn imoztlaioc, in aqualco no netotilo, no necocololo:

auh iquac mjquj, yn Ixteucale, ynin nenan onenca Titlacaoan: auh yoan no motocaiotia, tlacavepã, yoan Teicauhtzin. 796x

Auh ynic tlacujlolli, yn jamatlaquj, tecocapocio yn jamacal, quauhujujio, momoiaoa yn jvitzoncal: tecpatl iquanepantla icatiuh, tlapalihujtl ynic tlachioalli: 293

yoan no ycuechin, icampa vetztiuh, icpatoxi, yoan imatacax imac pilcatiuh, tequanecoatl, oiooalli contlalitiuh, tehoan mjhtotia, mocoocoloa, teiacantiuetzi, teiacac ycatiuetzi.

Auh çan iiollotlama, in quenman miquiz, in quēman connequiz, yn oquijnec, njman ic ic onmotemaca, yn vncan mjquiz: 796x

quijoalana in tlamacazque, motocaiotia, tlatlacanaoalti, quijtilinja, caana, quelteteqquj: yn iiollo conjaxilia in tonatiuh:

auh yn itzontecon, çan no tzompantitech conquauhço, çan no iuh tlantica yn iuh quauhçotica titlacaoan.

Auh çan no iquac y, tepazolo in tlamacazque, quijnpazolo in telpopochti, in telpuchpipil: yoan yn oc vel pipiltotonti, yn cocolco onoque: ynic quinpazolo ynelpan, ynelchiquippan, yoan nenecoc ymacolpan, yoan inmatzotzopazpan: [304]

çan yio iquac y, in mochiuaia, yn ipan toxcatl: aço oalco, cexiuhtica ic ontlatzonquiça.

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[19] Ixteucale, ". . . que quiere decir: Ojo del Señor de la Casa Divina, ó del Señor Divino de la Casa; y por otro nombre Tlacaepan (sic), por el nombre del otro Dios, compañero de este Huitzilopuchtli, cuia Imagen era este Cautivo, llamado tambien Teicauhtzin, que quiere decir: Hermano menor, por quanto tenian por mayor á Huitzilopuchtli. Estos dos Mancebos . . . el dedicado á Tezcatlipuca, y este consagrado á Huitzilopuchtli, andaban juntos todo el Año de su duracion, para el Sacrificio de este Dia; pero avia mucha diferencia entre los dos; porque el que representaba á Tezcatlipuca, ó Titlacahua, adoraban, y reverenciaban como á Dios, ó como á Imagen de aquel Dios . . . y á estotro, llamado Huitzilopuchtli, no adoraban, ni servian con este respeto. . . ."—Juan de Torquemada: Segunda parte de los veinte i un libros rituales i monarchia indiana (Madrid: Nicolas Rodriguez Franco, 1723), p. [illegible].

[20] Tlacauepan Cuexcotzin: "[illegible] de la guerra, hermano menor y compañero de Huitzilopochtli. . . . [illegible]" (Clavigero, op. cit., Vol. [illegible], p. [illegible]).

X 796 **Twenty-fifth Chapter, which telleth of the feast and of the offerings which they made upon the feast day of the sixth month, which was called Etzalqualiztli.**[1]

Etzalqualiztli: Before the arrival of this feast, which was celebrated, first the priests fasted for the rain god. Before the four days of their fast began, first they gathered reeds there at Citlaltepec. For verily [137] at that place were formed very long reeds called *aztapilin* or *tolnimilli*[2]—very long, very high, and very white at the roots; and rounded, like a stone column.

And these they pulled up, cutting them at their white ends, at a place in the water called Temilco, or Tepexic Oztoc.

And when they had plucked them, thereupon they arranged them, they tied them in bundles, they bound them up in their capes, they girt the bundles of reeds in their capes.

[482] Thereupon they took up [each bundle] in a tump line; they took them up in tump lines. Then [the reeds] were borne upon their backs, carried in the tump lines. And so they lifted up [the reeds]: they were lifted, and [the priests] departed; the departure was made, and they went on their way. None carried the reeds crosswise upon their backs; all bore them quite upright upon their backs.

X 796 688 And when the priests went to pluck the reeds, and when they returned, the road [which they followed] was deserted. No others took [the path]; travelers followed it no more.

And if they came upon any men, then they despoiled them of their possessions, they robbed them, they stripped them, they wrested from them all that they had; they snatched away their goods. And if these defended themselves, then [the priests] abused them: they threw them upon the ground, they

Jnic cempoalli onmacuilli capitulo, itechpa tlatoa yn ilhujtl, yoan yn intlamanaliz in quichioaia, yn ipan ic cemilhujtl, ynic chiquacen metztli, in moteneoaia Etzalqualiztli.

Etzalqualiztli: ynin ilhujtl, yn aiamo onaxioa, in ipan muchioaia: achtopa motlalocaçaoaia in tlamacazque: nahuilvitl yn aiamo vmpeoa, innoçaoaliz achtopa ocolanaia, vmpa in citlaltepec: ichica ca cenca viiac yn vmpa muchioaia tullin, itoca aztapilin, anoço tolnjmjlli: cenca viac, cenca vitlacatic, yoan cenca tzinizztac: yoan mjmjltic temjmjltic.

Auh yn vmpa conanaia, qujtezcopina, itocaiocan in atlan, temjlco, tepexic, oztoc:

auh yn oconanque, njmã ie ic qujchichioa, qujcujcujtlalpia, qujqujmiloa, qujtotolqujmjloa:

njman ie ic qujmecapallotia, qujmemecapallotia, njman netlamamaltilo, tlamamalo, tlaixquamamalo: njman ie ic oaleoa, oaleoalo, viloatz, aiac qujtlapalmama yn aztapili, çan moch quequacamama.

Auh ynic vih tolanazque, tlamacazque, yoan inic oalmocuepa, cactimoquetza in vtli, aocac qujtoca, aocmo qujtoca in nenenque:

auh yntla acame oqujnnamjcque, njman vncan qujntlacujcujlia, qujntlanamoielia, qujntlacencujlia, qujntlatlaçaltia: auh intla inomapatla, njman qujnmjctia, qujntetentimaiauj, qujmihicça qujntitilicça, impan chocholoa, tlalli ic qujujujtequj, qujntlatlalstamped upon them, they trampled upon their outstretched bodies, they jumped upon them; they beat them [as they lay stretched] on the ground; they dragged them along; they made them cry out; they beat them—they beat their backs; they beat them sorely; they kicked them as they fled away.

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[1] Sahagún (Robredo ed., Vol. I, p. 92) says: "*hacían una manera de puchas, o poleadas, que se llama etzalli*"; and in *ibid.*, p. 198: "*este etzalli era hecho de maíz cocido, a manera de arroz, y era muy amarillo.*" Dávila, *op. cit.*, Vol. II, p. 216, defines etzalli as boiled corn and beans. Paso y Troncoso (*op. cit.*, p. 116), in his interpretation of the *Codex Borbonicus'* account of this month, [illegible] "*las poleadas de etzalli hechas de frijol, cuyas semillas negras como allí sobre la masa, y de maíz, cuyos granos blancos alternan con los otros negros.*" Seler (*Einige Kapitel*, p. 112) has Bohnenspeiseessen for Etzalqualiztli. Clark (*op. cit.*, Vol. II, p. 89) regards Etzalqualiztli as derived from etl (bean), [illegible] and qualiztli (eating). In "Relación breve," p. 298, Garibay has "*Comida de manjar de frijoles,*" and in his *Llave del náhuatl* vocabulary, "*comida de puchas.*"

Tozzer (Kubler and Gibson, *op. cit.*, p. 25) identifies the feasts of this month as those of the working people and lower class, now resting after agricultural work. Hence the offering of etzalli to them.

[221 565] [2] In the Spanish text, Sahagún translates [illegible] as "*juncos largos de juncias blancas y verdes.*" *Tolnimilli*, in the Robredo edition, Vol. III, p. 272, is a kind of junco. Seler, in *Collected Works*, Vol. II, Pt. 3, p. 53, equates aztapilin with [illegible], and quotes Molina ("*junco largo, gordo y redondo*"). Jourdanet and Siméon, in their translation (p. 109, n. 2) write that it is the equivalent of [illegible]; of *tolnimilli*, they write "*tiges de tolles, jonc, et milli, champ cultivé*" (*loc. cit.*).

And when these had been robbed, when they had been stripped, then they [could] only turn back, they [could] only go back to their homes.

[For] even if [that which was taken] was verily tribute, even this [the priests] took. Moctezuma was not wrathful therefor. For they [who robbed] were penitents; he held them in reverence; he feared them because they were priests, because they did penances and laid offerings before [the gods]; for they were priests.

And when they had arrived [at the temple], when the white reeds[3] had been brought, thereupon were sewn together and woven these reeds. They fashioned green and white mats[4] of the reeds, and, binding the reeds, they made stools, and they made seats with backs on which men might rest. In the same manner were fashioned, with the green and white reeds, seats with backs.

Thereupon they bound some thin reeds in a bundle. And when they had tied them in a bunch, then they were arranged in order, sewed, girt tightly, on the ground, with *maguey* roots, with fibers of *maguey*.

And when this had been done, then began the fasting in honor of Tlaloc. When night fell, then the priests all gathered in the priests' dwellings—the warrior-priests [who had taken three or four captives], and the priests [who had captured only one];[5] then those priests who were singers and beaters [of drums]; then all the lesser priests, and those who were yet children, the novice priests.

And when this had come to pass, then were spread upon the ground before the fire the [white and green] mats, the reed beds.

And when they had spread out the reed mats, the fire priest arrayed himself. He put on his sleeveless jacket and placed on his left arm [the maniple] called *matacaxtli*.[6]

And with it he took the incense bag, and he took his incense burner [in his right hand]. Thereupon

mecamauj, qujntzatzatzitia, qujnujujtequj, qujncujtlaujujtequj, qujxipetlavitequj, qujncujtlamelaoa. 796x 688

Auh yn ontlacujcujliloque, yn onpepetlaoaloque, çan vncan mocuepa, çan vncan iloti yn jnchan:

in tlanellacalaqujlli, vel qujcuja, amo ic qualanja in Motecuçoma ichica ca tlamaceuhque, compopoa contepopoaltiaia, qujpopooaia ynic tlamacazque, ynic tlamaceoa, ymiaco ymicpac qujmanaia, ynic tlamacazque. [793]

Auh yn oacico, yn ocaxitico aztapili: njman ie ic moço, moçoço, in aztapili: qujchioa yn aztapilpetlatl, yoan qujilpia in tuli, tolicpalli qujchioaia, yoan qujchioaia tepotzoicpalli netlaxonj: çã noie ic muchioa in aztapili, aztapiltepotzoicpalli. 796x 285 352

Niman ie ic acquj qujcujcujtlalpia, in tuli in tulpitzaoac: auh yn omocujcujtlalpi, njman ie ic mouipana, tlalpan molpitiuh, mocacatzilpitiuh menelhoatica metzonmecatica. 796x 284

Auh in ie iuhquj in ie vmpeoaz, netlalocaçaoaliztli: yn oiooac njman mocacaltema, necacaltemalon tlamacazque: in tlamacazcatequjoaque tlamacazcayiaque: njman iehoan in tlamacazque cujcanjme, tlaujtequjnj: njman ie muchintin, in tlamacazcatelcaoan, yoan in oc pipiltotonti tlamacazcatoton, tlamacatoto. 796x 793

Auh in ie iuhquj, njman ie ic onmoteca, tlecujlixquac, in aztapilpetlatl, in aztapilpepechtli: 796x

auh yn onmoçouh aztapilpetlatl: njman ic muchichioa in tlenamacac, conmaquja yn ixicol, yoan conaquja yn iopuchcopa, itoca matacaxtli:

yoan itlan conana in copalxiquipilli, yoan concuj

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[3] Sahagún's Spanish text specifies of these reeds: "todo lo q̃ esta dentro del agua, es muy blanco."

[4] In loc. cit., Sahagún states that the reeds were alternated (probably bottom to top): "Luego los cosian, y componian, contrapuestos, y compuestos, lo blanco a lo verde: a manera de esteras pintadas." Elsewhere, he called'm "petates pequeños, de juncias blancas y verdes."

[5] The number of captives is explained in loc. cit.

[6] Cf. Anderson and Dibble, op. cit., p. 1, n. 8.

X796 he offered incense; he went forth to stand outside the entrance; he went forth to stand in the courtyard.

The fire priest[7] raised it to the four directions. And having done so, he cast the coals in the brazier; he then went in, and placed himself by the fire.

[262] Then in his turn he laid down four balls of dough made of maize, placing them very cautiously, very heedfully, very warily. If one [of the balls] rolled, then they seized him; he was apprehended. The priests said unto him:

"We priests have detained thee, for thou hast rolled [it]."

And the fire priest then entered [the temple]. Thereupon he sat down, and undid and removed [his adornment]. Then all the priests arranged themselves in front, and one by one, in turn, they placed on the ground the balls of dough.

[824 262] And some laid down four large, red and white tomatoes, or four small tomato buds;[8] and some spread out four green peppers.

They were watched well; all looked very closely, all observed carefully, lest mayhap one might roll one [of them]—lest perchance one might move or displace it or disturb it with his hand or displace it with his hand. And if anyone knocked [one of them], they laid hands upon him, they discovered him, they made him known, they marked him.

And if they noted on one [even] a little dirt, or a cobweb, or a small piece of cotton on either his head or his cape, then they seized him and marked him. Perchance one stumbled, slipped, or fell down. All [such malefactors] were seized.

Four days this was done, and four nights, that all acted with prudence.

[262] And after that the old priests[9] took away [the offerings]. They took for themselves what they wished [of the offerings], and ate them. Four days they took for themselves those things which had been laid as offerings.

[785] And when it was not yet midnight, then shell trumpets were blown. And when they were blown, then all unclothed themselves and cut *maguey* spines and pierced their ears with thorns. Thereupon were the spines stained with blood, and all [the priests] were smeared with blood. And they all arose.

in itlema: njman ie ic tlenamaca, qujiaoc oalmoquetza, itoalco oalmoquetza:

nauhcampa in conjaoa yn tlenamacac: auh in ie iuhquj, contema tlequazco tlexochtli, mec calaquj, onmotlalia tlecujlixquac:

vncan contema nauhtetl ynepapatlaia, ventelolotli, cencan tlamatzin, cencan juja, cencan matca in contlalia: intla centetl oqujmjmjlo, ic caci, yc axioa, conjlhuja in tlamacazque.

Otimjtzacique tlamacazque, ca otitlamjmjlo.

Auh in tlenamacac, mec calaquj: njman ic motlatlalia, moxixitinja, moueuelos; njman ic onmoiacatia yn izqujchtin tlamacazque, ceceiaca cõtlalitimanj yn jnnepapatlaia, in ventelolotli.

Auh in cequjnti xitomatl, anoço ixoatomatl in concaoaia nauhtetl: auh in cequjntin chilchotl in contemaia, nauj:

cenca vellachielo, vel neixpetzolo, vel neixpepetzalo, yn açaca tlamjmjloz, yn açaca tlaoliniz, yn açaca tlamapetoniz, yn açaca tlamazopeuaz. Auh intla aca otlamjmjlo, caci, conjximati, conmachiotia:

yoan intla aca ytech qujttazque, tlaçoltontli, anoço tocatzaoalli, anoço ichcatontli: aço icpac, anoço itilmatitech, ic caci, conmachiotia: anoçe motepotlamja, moticujnja, anoço motlaujtequj, muchi ic neaxioa:

naujlhujtl ynjn muchioaia, yoã nauhioal, in nematcanemoaia.

Auh in ie iuhquj, njman ic quiquanja in quaquacujlti: qujmocujlia intech monequj, qujqua: naujlhujtl in qujmocujliaia, in motlauenenjaia:

auh yn aiamo onaci ioalnepantla, mec tlapitzalo: auh yn ontlapitzaloc, njman ic nepepetlaoalo, yoan neuitzteco, yoan nenacazteco: njman ie ic mezuja in vitztli, yoan neçua: auh in ie iuhquj mec nequetzalo.

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[793] [7] Sahagún ([illegible] ed., Vol. I, p. 299) distinguishes three grades of priests—"[illegible] (que) es como [illegible]; . . . tlamacazque, que es como diáconos; . . . [illegible], que es como sacerdotes. De estos sacerdotes los mejores elegían por sumos pontífices. . . ."

[8] [illegible] bud (Molina, op. cit.), or species of tomato (Simeón, op. cit.).

[9] In the corresponding Spanish text, Sahagún describes "unos viejos, que llamaban quaquacuiltin: los quales [illegible] de negro, [illegible] en la corona de la cabeza, que traían los cabellos largos, al revés de los clérigos."

All went to be bathed. They went sounding trumpets; they went blowing shell trumpets; they beat copper discs[10] with pine [hammers].

And all the priests carried on their backs their tobacco bags,[11] and their strings of *maguey* fiber about the neck, from which went hanging the little bags, which were filled with dyed, powdered tobacco. And the fire priest went ahead of them, taking his incense burner and his *maguey* thorn. And, with it, he carried his incense bag.

And leading them went a man, an old priest. He went bearing on his shoulders the mist rattle board, called also the sorcerers' staff, which was thick, broad, very wide, and long—very long. And it rattled; he went along rattling it.

No one else remained at the priests' dwelling; the house was all empty, deserted, tenantless.

And only four stayed there—singers, who sat singing, beating the drum, rattling the turtle shell rattle and the gourd rattle, and blowing the shell trumpet. They sat plying the shell trumpet.

And when they had reached the water's edge, the priests' bathing place, where, at the cardinal points, were the mist houses, thereafter all threw themselves down and seated themselves, trembling, shivering, quaking with cold, their teeth chattering.

Hereupon spoke the old man called the old precious stone priest; he said:

"[Behold] the place where the serpents are wrathful, where the water-gnats buzz, the place where the ducks alight, where the white reeds rustle."

When he had thus spoken, thereupon all plunged into the water; they churned it up—beating the water with their hands and with their feet, crying out. Speaking hoarsely, they mimicked all the birds.

Some spoke like ducks, babbling; some mimicked wading birds, speaking like them; some imitated water ravens, talking like them; some talked like [large] herons, some like kingfishers, some like cranes.[12]

Where they bathed, there in their midst were

Viloa, onnevtemalo, tlapitzalotiuh, quijpitztiuj, in 776x
tecciztli, cohcouiloc chililitli. 534]

Auh in muchintin tlamacazque, qujmamama yn
imiyiequach, ynmecacozquj, inmemecacozquj, itech 276]
pipilcatiuh yn imiiequach, ontetentiuh yiaqualli:
yoan qujniacantiuh in tlenamacac, ytlemaah ietiuh,
yoan yuitz ietiuh: yoan itlan cana icopalxiqujpil.

Auh ce tlacatl quacujlli teiacantiuh, qujquechpa-
notiuh, aiochicaoaztli, no itoca naoalquaujtl, patla- [789]
oac, patlactic, patlacpol: yoan viiac, vitlatztic, yoan
cacalaca, qujcacalatztiuh

aocac ce onmocaoa calmecac, cemjchictiuh, cacti-
moquetza, cactiuetzi in calmecac.

Auh çan naujntin in vmpa onmocaoa cujcanjme,
cujcatoque, teponaçotoque, aiochiuhtoque, aiacach- [534]
otoque; qujpitztoque in qujqujztli, qujqujçotoque.

Auh yn oacito atenco, yn jnnealtiaia tlamacazque:
nauhcampa in manca yn aiauhcalli, njman ic ic [823]
neteteco, netlalilo, tlatzitzilca, tlaviujioca, tlacue-
cuechca, netlantzitzilitzalo:

in ic iuhquj njman ic tlatoa, in veue itoca chal- [793]
chiuhquaqujlli: qujtoa.

Coatl yçomocaiã, amoiotl ycaoacaian, atapalcatl
ynechiccanaoan, aztapilcuecuetlacaian:

yn oconjto y, njman ie ic onnetepeoalon atla, tla-
chachaquatztinemj, yn atlan, tlamaujtectinemj, tlac-
xiujtectinemj, atlamiuitectinemj, tzatzitinemj, ycaca- [198]
catinemj, qujntlaichecalhuja yn ixqujchtin totome:

cequj canauhtlatoa, tlacacauja, ceq'ntin qujntla-
ichecalhuja, in pihpitzti, pipitztlatoa: cequjntin [825]
qujntlaichecalhuja, yn acacalome, acacalotlatoa: ce-
qujntin aztatlatoa, cequjntin axoquentlatoa, cequjn
tocujlcoiotlatoa:

yn vncan maltiaia yn, tlanepantla manca in cuen-

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[10] *Chililitli:* cf. Gabriel Saldívar: *Historia de la música en México* (Mexico: Editorial "Cultura," 1934), p. 21; *coheouiloc:* [illegible] *(wood)(?).*

[11] "*Todos llevavan a cuestas, unas taleguillas atadas con unos cordelejos de ichtli, con unas borlas al cabo: y de otros colgavan, unas tiras de papel pintadas, asidas con los mismos talegos, que llamavan* [illegible]*: y en aquellas talegas llevavan unas maneras de harina,* [illegible] *de* [illegible]*, que ellos llamavan* [illegible]*, que era* [illegible] *con tinta, y con polvos de una yerva que ellos llaman yietl, que es como* [illegible]" (corresponding Spanish text).

Clark (*op. cit.*, Vol. I, p. 57n.) writes: "*Acuyetl:* [illegible] *yetl* tobacco. The Mexicans had three kinds in use: the *yetl* or *Nicotiana* [illegible]; the *quauhyetl:* [illegible] *yetl* tobacco, or *Nicotiana rustica* L.; and *picietl:* *picilic* small, *yetl* tobacco, or *Nicotiana tabacum* L. taken either as snuff or chewed in pellets called *yequachtli:* *yetl* tobacco, [illegible], or smoked as cigars or *poquietl:* *poctli* smoke, *yetl* tobacco. When smoked, tobacco was mixed with [illegible], aromatic herbs, and charcoal." Cf. also *ibid.*, Vol. II, p. 136.

[12] These birds are described in Lib. XI, cap. ii, § 3 of Sahagún. Cf. Robredo ed., Vol. III, pp. 160-61. Seler defines them respectively as (probably) green-winged teal; [illegible] American egret or heron; kingfisher ([illegible] or [illegible]); and [illegible] crane (*Einige Kapitel*, p. 118, note 3-?). [136]

X 796 poles.[15] For four days this was done. Thereupon they came out of the water and all took up their array. Then all returned and went back whence they came, in the same manner in which they had come, sounding shell trumpets and naked, unclothed.

And when they had reached [home] and had gone into their houses, thereupon were thrown down [352] and spread out the white [and green] reed mats throughout the priests' houses.

Thereupon all wrapped and covered themselves [513] with their capes. Then all threw themselves upon the white [and green] reed mats. Cold, they lay frozen, as if dead—sleeping open-eyed, crouched, hunched up. Some just slept open-eyed; some fell into a stupor; some slept only lightly; some dreamed; some cried out in their sleep; some started up, snored, grunted, groaned, whimpered. They lay twisted in their sleep.

After midday they all arose. And when they had risen, then was adorned the fire priest, that he might offer and burn incense. He went everywhere, among all the temples; the old priests went ahead of him.

X 796 264 And when they had come to offer incense in all [the accustomed] places, then food was eaten; food was eaten by each one. All were gathered in a circle, grouped in a ring. Severally, they were offered food, all kinds of sauce. For four days they only dipped into the sauce.

And if anyone mistook his sauce [for another's]; then they detained him, they seized him so that he was taken. And when [the food] was eaten, none let fall a drop of the sauce on to the ground. [If] sauce was dropped on the ground, if anyone spilt [even] a little of the sauce, for all this he was detained and was punished.

X 796 And when this was done, when they had eaten, then all went to gather fir branches,[16] or canes—green maize stalks.

And when they had gone forth, when they had gone to pluck them, [the branches or canes] were bound together; they were tied in small bundles. And when they had made bundles of them, when it was time to strew them about, then they dispersed; all ran, hastening, carrying the reeds upon their shoulders.

Quickly they placed them in all the demons' temples.

mantli: nauhilhujtl yn juh mochiuaia yn: auh yn ie iuhquj mec oalquizoa yn atlan, nechichioalo, njman ie oalnecuepalo, ycuitlauic oalujloa, çan ie no iuhquj in Vitze, tlapitztiujtze, pepetlauhtiujtze, tlapetlauj.

Auh yn onacico, yn oonmocacaltemaco, njman ie ic mototeca, moçoçoa yn aztapilpetlatl, yn novian calmecac:

njman ie ic netlatlalpililo, nequequentilo, mec neteteco, yn aztapilpetlapan, cecec mjcoatoc, cececatoque, yitztitoque, mocococototzlalia, motacapaiollalia: cequjntin çan iitztoque, cequjntin cocochi, cequjntin çan cochcanaoatoque, cequjntin temiquj, cequjntin cochtlatoa, cequjntin cochitleoa, tlaquaqualaca, tlacotaliuj, tlaquiquijnaca, tlatetena, tlanecujliuj in cochioa:

quijn cennepantla tonatiuh in necheoalo. Auh in onecheoaloc, mec muchichioa in tlenamacac, ynic tlenamacaz tlatotoniz, novjian quiça in izquican teteupan, quijiacantinemj in quaquacujlti.

Auh yn otlenamacato novjian: njman ie ic tlaqualo tlatlaqualo, neiaiaoalolo, necololololo: cececiaca quijmonmaca yn intlaqual, yn quenamj molli quijmonmaca, navilhujtl in çan ice quijpalozque.

Auh intla aca quijpatilizque ymol, ic caci, ic conaci, ic onaxioa: yoan in jquac tlaqualo, aiac achi quijchipinja yn molli, yn vncan tlalpan; tlatlalteco in molli, intla aca achi quijchipinja molli, muchi ic neaxioa, ic netlanamjctilo.

Auh in ie iuhquj ynon tlaqualoc, njman ie ic viloa yn acxoiatl mocuiz, ie yn acatl, acaxoxouhquj.

Auh yn ooalujloac, yn onmocujto: njman ie ic tlacuitlalpilo, acquj molpia: auh ynon tlacujcujtlalpiloc, in ie inman motemaz, njman ic tlatzomonj, netlalolo, netlatlalolo, quijquechpanoa in acatl:

quijtetentiquijça yn izquijcan in teteupan tlatlacatecolo.

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[15] "*Varales delgados*," in Sahagún's Spanish text.

[16] Sahagún says: "*[illegible]*" (Robredo ed., Vol. I, p. [illegible]). See also supra, p. [illegible], n. [illegible]

And if anyone should stumble, if anyone went not there, if he loitered, for this he was detained.

And if there were any who tarried, if they made not haste, if any ceased walking, [if they] did not lay down their reeds with the others, for this they seized [such an one]; for this all [such] were then made captive.

And this was done for four days.

And in these four days, whosoever had been seized might well be freed, might well ransom himself; he might yet escape [in return for] perhaps a turkey, perchance a breech clout, mayhap a cape, or a *maguey* fiber cape, or a small cotton *manta*.

And the poor, these ransomed themselves with a wooden plate with balls of dough.[15]

And all which was paid, all this, the captor, he who detained them, the accuser, took.

And upon the fifth day, on the day of the feast, one might no longer ransom himself; even though it were something very great [as a gift] that [one offered] to excuse oneself, no longer might he try.

And when the feast day [came], then all the common folk made cooked maize and beans for themselves—*etzalli* was made; everyone did so; [for] none did not prepare maize and beans for himself.

And when they were cooked, then they were eaten; they presented it to one another. Some thus feasted others.

And some who took their pleasure and some of the warriors danced; and they did thus only to divert themselves.

Thus were they adorned—they had circles about their eyes and carried their sheaves of dried maize. They kept going from house to house, singing and dancing the *etzalli* song. They went about bearing a handled jar, the *etzalli* jar, in their hands.

And thus they danced, sang, and chanted: "I do it; I do it. [Give me] a little of thy *etzalli*. If thou givest me none, I shall break a hole into thy house."

And the householders then offered them a measure of *etzalli*, and went to place it in the *etzalli* jar.

In fives, in sixes, in sevens gathered those who danced.

This *etzalli* dance began at midnight, and only at daybreak all dispersed, and it became quiet.

And when the sun arose, then was adorned the fire priest. He put on his sleeveless jacket; over it he placed his [thin, transparent, netted] cape, called the

Auh intla aca motlaujtequiz: yoan intla aca amo vmpa iciuhtiaz, intla miscuepaz, ic axioa. 796x

Auh intla aca, amo qujcxiaci, intlacamo tecixiaci: intla aca icxicaoalo, yn amo ichoan contemaz acatl, ic caci, ic nemaltilo.

Auh ynjn naujlhujtl in muchioaia:

auh in naujlhujtl y, yn aqujque axioa, oc vel momaqujxtia, oc vel moqujxtia, oc vel maqujxça: aço totolin yca, aço maxtlatl ica, aço tilmatli, aço ichtilmatli, aço tequachtli ica. [291]

Auh yn icnotlacatl ichoatl in uentelolotli, ic moqujxtiaia, cen quauhxicalli:

auh yn ixqujch nequjxtilonj, moch qujmocujlia in tlamanj, in teaci, in teacinj.

Auh in ie ic macujlilhujtl, in ie yquac ilhujtl, aocac vel moqujxtiaia, inmanel itla cenca vey ic moqujxtiaia, aocmo qujcelia.

Auh in ie iquac ilhujtl, yn ixqujch tlacatl maceoalli, qujmochiujliaia etzalli, metzalhujaia, vel cenvetzi, aiac yn macamo metzalhujaia: [262]

auh yn iquac oicucic, njman quaqualo, netech qujmomamaca, nepanotl ic mococoachioa.

Auh in cequjntin papaqujnj, yn ahaujeni: yoan in cequjntin tiacaoan, mamacecoa çan ic melleloqujxtia:

injc muchichioa mixtecomaiaoaltia, incintopil, cacalactinemj in techachan, etzalmacecoa: intlan caantinemj xocujcolli etzalcomjtl.

Auh ynjc mamaceoaia quecoaia. Yn naic yn naic tla achi in metzal, intlacamo xinechmaca, njmjtzcalxaxapotlaz.

Auh in chanecque, njman qujnmaca, cen tlaololli etzalli, contlalitiuj yn etzalcomjc:

cequj macujlli, cequj chiquacen, cequj chicome, mantinemj in mamacecoa.

Jnjn etzalmaceoaliztli, ioalnepantla in peoaia, çan ic tlatlalchipaoa, in necacaoalo, cactiuetzi, [535]

auh yn oalquiz tonatiuh, njman ie ic muchichioa in tlenamacac, conmaquja yn ixicol, pani conmololoa aiatl, itoca aiauhquemjtl, anoço aoachquemjtl, [793 292]

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[15] "Bollillos de masa" in Sahagún's Spanish text.

796 mist cape[16] or the dew cape, adorned with [crossed] parrot feathers. Then he carried upon his back his [793 round, pleated paper flower,[17] and from the nape of 292] his neck hung a semicircular pleated paper flower.[18]

[302] And his forehead was painted blue, and, besides, he placed iron pyrites upon it; he sprinkled iron pyrites.[19]

And in his hand he took his paper incense bag, with shells attached, covered with sea shells, also [824] known as a sea shell incense bag. It was filled with sweet-smelling herbs, with ground-up *yauhtli*.[20]

And an old priest[21] bore upon his shoulders the mist rattle board.

[314] And a number of priests carried in their arms rubber [molded] like men adorned as gods, called rubber gods.

[237] Some bore in their arms [pieces of] incense, quite round and conical [in shape], on the points of which were quetzal feathers, called the quetzal feather maize tassel.

And when this was done, the flutes were played; thereupon all set forth on their way and then departed [from the temple].[22]

And as many as had been detained [for misdemeanors], those who had been taken, these they arranged in order, they held by the napes of their necks as they were spread out, or grasped with their hands, or seized by the hair; some they held by the ends of their breech clouts, which they held in their hands.

And for the novice priests who had been seized, they made reed rests as for earthen jars, upon which they were placed. They bore [the novice priests] upon their shoulders.

And those yet a little older they went leading by the hand.

And when they had set forth, then they began jostling [the captives] and pushing them; they mis-

tzitzinhio: njman connomamaltia, in tlaquechpaniotl, yoan conmatiuh y cuexcochtlan amacuexpalli:

yoan mixquatexoujaia, oc cepa ipan conapetzujaia, conapetzotiaia:

yoan itlan cantiuh yiatazzli cuechcho, tlacuechiotilli, no iuh mjtoa cuechiatazzli, vncan tentiuh yiauhtli, yiauhtlatextli:

yoan ce quacujlli conquechpanoa, aiauhchicaoaztli:

auh in cequjntin tlamacazque, qujnanapaloa vlli, iuhquj tlaca ic tlachichioalti, motocaiotia vlteteu:

cequjntin qujnanapaloa copalli, çan mjmjlmjltic quaquauitztic, icpac v icatiuh quetzalli, ytoca quetzalmjiaoaiotl.

Auh in ie iuhquj ỹ otlapitzaloc, njman ie ic onneotemalo, mec viloa.

Auh in q̃zqujchtin, yn oaxioaque, oqujntetecpanque, qujntzitzitzqujtimanj, incuexcochteuh qujmaanjtimanj, qujnquaquatemotzoltzitzqujtimanj, cequjntin in maxtlaujcoltitech qujmaantimanj.

Auh in tlamazztoton, yn oaxioaque, toliacalli qujnchichiujliaia, vncan ichetiuj, qujnquechpanotiuj:

auh in ie achi qualtoton, in matitech qujmaantiuj.

Auh yn iquac ie onena, njman iquac qujnpeoaltia in qujncujcujtiuetzi, qujnmictia qujnmamaiauj, in-handled them and cast them to the ground. If somewhere there was a puddle of water, there they cast them down and slid and rolled them, leaving them to wallow in the mud, covered with mire. Just so they forced them to the banks of the lake, to the place where they dragged people to the water, at a place called Totecco.

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[16] "Vna manta delgada [illegible], que se llama [illegible]" (loc. cit.). Elsewhere he mentions "mantas delgadas que llaman ayaul" (Robredo ed., Vol. IV, p. 66).

[17] "Vna flor de papel grande redonda, [illegible] a manera de rodela" (corresponding Spanish text). Later, in the same chapter, he describes the [illegible] as "ornamento, que va sobre el pescuezo."

[18] "El [illegible], unas flores de papel, [illegible], que [illegible] a ambas partes de la cabeza a manera de orejas de papel, como medias ruedas," and, later in the same chapter, "un ornamento, que se ponían tras el colodrillo, como una flor hecha de papel" (loc. cit.).

[714] [19] "Ministers [illegible] ([illegible]) colored the whole of their bodies black except the face, as may be seen from the drawings, but they also painted the face with a few black stripes on which they sprinkled iron pyrites ([illegible])" (Clark, op. cit., Vol. I, p. 91n.).

[20] "Hay otra que se llama yauhtli. Es muy verde, [illegible]; (y) siempre huele; es medicina [illegible] para los que [illegible], comida y bebida con el [illegible]; [illegible] y después cocida y [illegible] con el cacao. Aprovecha también para los que [illegible] y para los que tienen calentura" (Sahagún, Robredo ed., Vol. III, p. 276).

[793] [21] Probably the singular of quaquacuiltin is meant by quacuilli. Sahagún, however, defines quacuilli as the priest charged with the raising of young girls dedicated to live in the temple. Cf. op. cit., Vol. I, p. 233.

[22] Following tote viloa, the Real Palacio MS contains a few lines which are missing from the Florentine Codex: [illegible] — and in the midst of them went what is called a reed seat, made of reeds, with two feathers [upright] upon it. Paper went hanging from it, spreading out from it, painted lengthwise with stripes. They went carrying it with much reverence.

And when they had arrived there, the [chief] fire priest and the other fire priests thereupon [sacrificially] burned the papers and the gods molded in incense, and those formed of rubber. And the incense they scattered in various directions and spread over each of the reed mats.

And when this was done, it was as if they wounded the water when they cast [their captives] into the water. Like a roaring host the water stormed and rose. And if any tried to come out from under the water, they plunged him under, [so that] he sank deep.

And if any were experienced in water, when [the captors] had submerged them, they fared well.[23] They came out of the water at a distance, and then took off, fleeing and escaping.

And some, in truth, [the captors] caused to faint, and verily they swooned. Indeed, they left them, hurt, truly as if dead, laid out at the water's edge.

And some, who had swallowed much water—this bitter water—[their friends] held head down, that [the water] which they had swallowed might come out through their noses and mouths.

And when all this had come to pass, then all turned back, all returned again, blowing their conch shells as they went.

And those who had been cast into the water went only to their houses; their kinfolk accompanied them. They went sickened, trembling, shivering, that at home they might recover.

And when [the priests] had reached their houses, again were laid and spread out the mats of green and white reeds. And also were strewn about reeds. Here again began the fast named "the day fast." Also there was fasting for four days. Not now was one detained [for misdemeanors]; nor did they now eat [only at midday].

At this time they began the [priests'] varied adornment. The novice priests aided the priests in their arraying. They prepared all the divers paper vest-

tlacana manj qujiaoatl, vmpa qujmontlaça vmpa qujnpepetzcoa, qujnmjmjloa, qujnçoqujpetzcotinemj, qujçoqujnelotinemj, çan iuh qujmonaxitia yn atenco, in teatlan papacholoian, itocaiocan totecco. 796^x

Auh yn iquac yn onaxioac in tlenamacac, yoan oc cequjntin tletlenamacaque, njman ie ic qujtlatia yn amatl, yoan copalteteu, yoan vlteteu: yoan yn iiauhtli, qujtetepeoa, qujcecenmana in tolpepechpan.

Auh yn iquac muchioa y, yn atl iuhqujn tzopontimanj, ynic teatlan papacholo: iuhqujn tlacaoacatimanj, vel macoquetza yn atl: auh yn aca oalpanuetziznequj conpolactia, centlanj iauh.

Auh yn aca amatinj, yn oconpolactique, çan ic ceniauh, vecan onpanuetzi, njman ic choloa, moieltia, momaqujxtia:

auh in cequjntin vel qujmjhiiocaoaltia vel çoçotlaoa, ça mjmjeque in qujncaoa, ça q'nmictoccaoa atenco qujnoaltetema:

auh in cequjntin oqujtotoloque atl, in chichic atl, qujntzonicpiloa ic oalqujça, yn iniacac yn jncamac, yn oqujtotoloca.

Auh in ie iuhquj njman ic oalujloa, icujtlauic oalujloa oc cepa oallapitztiuj:

auh yn oatlanpapacholoque, çan inchan vihuj, qujnujujca in inchantlaca, cocoxtiuj, viujujxcatiuj, tzitzitzilcatiuj, yn oconihiiocuizque inchan.

Auh yn oaxioato calmecac, oc cepa tlateteco, moteca yn iztapilpetlatl, yoan no motetema yn atulin, oc cepa vncan peoa in neçaoaliztli, itoca netlacaçaoaliztli, no nauhilhujtl in motlacaçaoaia, aocmo nexioa, aocmo tlacatlaqualo: [785]

njman ic vncã ompeoa in tlatlachichioalo, qujtlachichiujliaia in tlamacazque, tlamazzatoton, qujcecencaoa yn ixqujch amatlatqujtl, in tlaquechpaniotl, yn 796^x 301

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[23] Either [illegible] or [illegible] would be acceptable reading for the Aztec text. Sahagún, in the Spanish column, states that they swam under water to escape.

X796 ments, the paper shoulder rosettes, the semicircular [301] paper neck ornaments, and the bags for incense, which were purchased only [at the market]; and necklaces of wood, [also] sold only at the market place.

And when they had reached [the end of] the four days, when all had fasted, then at early dawn all began to array themselves.

293 Then were bedight the fire priests and all [the other] priests. Early in the morning, all put on the X796 shoulder rosettes. And they placed, over them, the paper neck ornament. They all put on the paper neck adornments. And their foreheads were stained [302] blue—they were colored blue—and their bodies were stained. They were painted after the manner of Uixtociuatl.[24] And in their hands they carried the incense bags. The fire priests carried with them their ocelot-skin incense bags, provided with small, white, sea shells. In four places shells hung from the incense bags.

And the bags of the [lesser] priests were only of paper, painted like ocelot hide, painted to look like ocelot [skin]. Some [incense bags] represented the *atzitzicuilotl* bird;[25] some represented ducks. Their bags were filled with incense.

X796 And when this was done, then all went [in procession] together, [that] the feast day might be celebrated. The fire priest of the Temple of Tlaloc led the others. He had put on his quetzal and heron [302] feather crown; his face was coated with liquid rubber; [he had] his mist jacket and his rain mask or his Tlaloc mask, which he put on. His long, tangled hair fell to his loins. Behind him followed, chanting, all the [other] priests, and thus they went to the Temple of Tlaloc.

When they reached there, thereupon the fire priest of the Temple of Tlaloc placed himself. He spread out all the white reeds and leaves,[26] and cactus leaves, strewn with the sweet-smelling herbs; provided with the sweet-smelling herbs.

Then he placed [upon the mats] four round green [413] stones. And when he had placed them there, then they gave him a small wooden hook, stained blue, wherewith he struck each of the green stone balls. As he went striking [each one], he turned around.

amacuexpalli, yuā yn jiataztli, çan qujmocococoujaia, yoan in tlacopacozcatl, çan monanamacaia tianquizco.

Auh yn oacic naujlhujtl, ynjc netlacaçaoalo, njman ioatzinco in peoa in techichioalo:

njman mochichioa in tletlenamacaque, yoan yn ixqujch tlamacazquj, ioatziico yn onneaqujlo, in tlaquechpaniotl: yoan contlaliaia ymicpac, amacuexpalli, neamacuexpaltilo, yoan neixquatexoujlo, mjxquatexoujaia, yoan michioaia, moujxtoichioaia: yoan intlan caana yn iataztli: tetlan tlaano in tletlenamacaque, ynooceloyiataz cuecuechcho, nauhcampa in pipilcac, cuechtli, yn itech yiataztli.

Auh in tlamacazque ymjataz, çan amatl in tlachichioalli, tlaoceloicujlolli, oceloicujliuhquj, in cequjntin atzitzicujlotl ipan mixeoaia: in cequintin canauhtli, ipan mjxeoaia, yn jmiataz, tetentiuh, yn jiauhtextli.

Auh in ie iuhquj, mec tenanamjco, ilhujtlalo: teiacana in tlalocan tlenamacac, quetzalaztatzontli, yn onactiuh: yoan mjsolhuj yaiauhxicol, iqujiauhxaiac, anoço itlalocaxaiac in conmaquja, ycuitlacaxiuhian vetzi yn ipapa ycampa i caoacatiuj yn jxqujchtin tlamacazque, ynic vih yn iteupan tlaloc:

yn onacique njman ie ic onmoquetza, in tlalocan tlenamac, conchaiaoa in aztapili, yoan in quequexqujc, yoan nopalli, yiauhtitlan tlaaqujlli, tlayiauhujlli:

njmā ic contlalia in chalchiuhtelolotli nauhtetl: auh yn ocontlali mec conmaca, quauhchicoltontli, tlatexoujlli, ic conujujtectiuh, cecentetl in chalchiuhtelolotli: yn jquac qujmonujujtectiuh, oalmocueptiuh.

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[24] Seler (op. cit., p. 125) has "man . . . bemalt das Gesicht in der Art des bewegten Wassers."

[25] Described in Sahagún, Robredo ed., Vol. III, p. 170. Seler (op./cit., p. 125, n. 1) cites Hernández (cap. 18, fol. 32) and defines it as the *chichicuilote*. Cf. also Cecilio A. Robelo: *Diccionario de Aztequismos* (Cuernavaca: Imprenta del Autor, 1904), pp. 542-3.

[26] In a description of the Huastecs and their region, Sahagún writes: "*Se dan muy bien todos los bastimentos y muchas frutas que por acá no se hallan, como es la que dicen quequexquic*" (op. cit., Vol. III, p. 131). Seler (op. cit., p. 126) calls it *Pfeilkrautblätter*, and cites Hernández's definition as *Sagittae plantae*.

And when this was done, then he scattered incense. And when he had scattered it, then they gave him his mist rattle board, and he rattled it, he shook it, he raised it as an offering [to the god].

And when they finished, then all departed, [the crowd] broke up, all dispersed and scattered, each one going to his priests' dwelling. [But] the novice priests, them they only took to their houses.

And when they had entered the priests' dwellings, then all put off [their adornments], and sat in order.

And at night, thereupon began and took place a feast, on the top of the Temple of Tlaloc.

The horizontal drum was beaten, flutes were played, conch shells and reed pipes were blown. There was song. The horizontal drums croaked, growled, and droned, and rattles were rattled.

They caused those who were to be slain, the likenesses of the rain gods, to spend the night in vigil.

And when midnight came, when night divided in half, then began the slaying. First to be slain were the captives. They became as the fundament [of those who followed]. And when [these] died, thereupon died [the impersonators of] the rain gods.

Then also [was the time] when they burned all the paper offerings, and the quetzal feathers, and various [other] precious feathers; and some of the green stones—well-formed, those which were in no way blemished, which had no defects, as well as some of the green stones which were rough and brown, or dark.

And when they slashed open the breasts [of the victims], when they opened the breast of one of them, they seized his heart; they placed it in a vessel, painted blue, named the cloud vessel, which was painted with liquid rubber on four sides. And it was decked with paper dotted with drops of liquid rubber, with much rubber,—full of rubber.

Thus they did to all the impersonators, and they cast all their hearts there [into the cloud vessel].

And when this was done, at midnight, when they were slain, all the bystanders, who were watching, all had in their hands their wormwood flowers.[27] They walked thrusting [these], lunging with them to and fro, and fanning their children [with them]. It was said that thus they frightened away the worms, that their [children's] eyes might not become wormy. Some put [the flowers] in their ears. Some just walked carrying them gathered in their hands.

Auh in ie iuhquj, njman contepeoa yn iiauhtli: 796x
auh yn ocontepeuh, njman conmaca yn aiochicaoaztli, concacalatza, conuiuixoa, coniyiaoa.

Auh ỹ ontzonquiz, njman ic viujloa, cecenmanoa, momoiaoa, xitinooa, viuj yn jncacalmecac: auh yn tlamatzotoon, çan quinujujca yn inchachan.

Auh yn onnetecoto calmecac, mec nexixitinjlo, netlatlalilo:

auh yn oniooac njman ie ic peoa, in tlalhujmaanj, in teucaltiepac tlalocan:

teponaçolo, tlapitzalo, ichoatl in mopitza tecciztli, [534]
yoan acatecciztli: cujco, yn teponaztli, mjmjlcatoc, nanalcatoc, iuhqujn qujqujnacatoc, yoan aiacacholo:

qujntoçauja in miquizque yn imixiptlaoan tlaloque.

Auh yn oacic ioalnepantla yn iquac xeliuj ioalli: mec peoa in micoa, iacattiuj in mamaltin miquj: iuhqujn inpepechoan muchioa: auh yn onmjcque, njman ie ic miq' in tlaloque:

njman no yquac tlatla, yn ixqujch nextlaoalli amatl, yoan in quetzalli, yoan in nepapan tlaçoihujtl: yoan cequj chalchiujtl yn jcucic, yn atle itlaciuiz, yn amo tlaciujce: yoan cequj olchalchiujtl, iaiauhquj, iiactic, anoço yiauhtic.

Auh yn iquac qujmeltetequj, in ce onpeti yiechiqujuh, conanjlia yn iiollo, contlalitiuj comjc, tlatexoujlli motocaiotia, mixcomjtl, nauhcampa in tlavlxaoalli: auh yn itlaquen amatl tlavlchipinilli, cenca vllo moca vlli: [415]

much iuh qujnchioa yn ixqujntin teixiptlaoan, much vmpa contlaztimanj yn jniollo.

Auh yn iquac muchioa ioalnepantla, ynjc mjcoa: yn inqujchtin tlatlattaque, in tlatlachia, muchi imiiztauhiaxochiuh, inmac tetentinemj, qujtlatlaujtzotinemj, auje qujtlaztinemj, ic mécapeujtinemj, yn [755]
inpilhoã, qujlmach ic qujnpeujaia in ocujlti, ynic amo yxocujlloznque: coqujntin in nacaztitlan 278]
caaquja, coqujn çan qujnamapictinemj.

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[27] Iztauhiaxochitl: iztauhyatl is wormwood or salt wort, according to Seler, Collected Works, Vol. II, Pt. 3, p. 78.

x 796 And thereupon, when were slain [the captives and the likenesses of the rain gods], then the priests came down. They brought down all the offerings—the rubber-spattered sacrificial banners, and the maguey fiber capes painted with designs, also called cloud-face capes, and the green stones, the quetzal feathers, and the incense pieces in the form of men. And they brought down the cloud vessel, now filled with hearts.

Then they took these directly to the water's edge, to a place called Tetamaçolco.

And when they had arrived there, then they loaded a canoe; they filled it with all the offerings. And all [502 314] the priests embarked. Then [the canoe] was driven by poles. It was filled by those who poled, who clung [to the poles]. They poled speedily. All the poles were blue, painted and colored blue, and covered with liquid rubber, with an adornment of rubber painted on.

And when they had reached mid-water, at a place called Pantitlan, there they then brought in the canoe. And when they brought it in, thereupon shell trumpets were sounded. The fire priest arose by the prow of the canoe, and then they gave him the cloud vessel, which was now filled with hearts. Thereupon he cast it in the midst of the water, before the stakes [which were in the water]. It fell striking the water with a splash.

And then the water foamed, boiled, and cast up bubbles, which burst. Foam was formed on the water.

Thereupon were hung out, tied upon the stakes, upon the poles, the sacrificial banners. And they bound on green stones. And some [of the green stones] they cast, scattered, and strewed upon the face of the water.[28]

And when this was done, then they went forth. And when they had gone, when they had left, when they were near the opening in the [row of] stakes [which were set in the water], then [the fire priest] took up the incense burner and upon it arranged four sacrificial banners. Thereupon he offered and dedicated [the incense burner with papers], and cast it down, throwing, hurling it [into the water].

And when he had cast it [into the water], then they turned the canoe about. Then they circled back, and used their poles. Some took the prow; some steered.

And when they had reached Tetamaçolco, whence

Auh in ie iuhquj yn onmjcoac, njman ie ic oaltemoa in tlamacazque: qujoaltemouja yn ixqujch nextlaoalli, in teteujtl: yoan ichtilmatli tlacujlolli, yoan itoca aiavixo: yoan in chalchiujtl, yoan quetzalli, yoan copalli, tlatlacatlachia: yoan qujoaltemouja in mixcomjtl, vncã tetentiuh yn iollotli:

njman qujtlamelaoaltia atenco, itocaiocã tetamaçolco.

Auh yn oacito njman ie ic conacalaquja, conacaltema yn ixqujch nextlaoalli: yoan onmacaltema yn ixqujchti tlamacazque, njman ie ic tlanelolo, ontetemj onpipilcatoque in tlaneloa, tequjtlaneloa, in aujctli muchi texoio, tlatexoujlli, tlatexoaltilli, yoan tlaulxauhtli, tlaulxaoalli, vlxauhquj.

Auh yn oacito anepantla, itocaiocan pantitlan, njman ic concalaquja yn acalli: auh yn oqujcalaqujque, njman ie ic tlapitzalo: in tlenamacac acaliacac onmoquetza, njman conmaca in mixcomjtl, yn vncan tentiuh iollotli: njman ie ic contlaça anepantla, ynixpã cuẽmantli, iuhquin ontlachaquanitiuetzi, ontlatzoponitiuetzi:

auh njman poçoni yn atl, momoloca, quaqualaca, xixittomj, xixitemomoloca, apopoçoqujllotl motlatlalia:

njman ie ic mopipiloa, moolpia in teteujtl, in quauhtitech yn itech cuenmantli: yoan in chalchiujtl qujjilpia, yoan cequj atlan contepeoaia, conchaiaoa, concenmana.

Auh in ie iuhquj, njman ie ic oalqujxoa: auh yn oqujxoaloco, yn oalqujxooac, yn vncan qujiaoatenpan, yn iqujiaoaioc cuenmantli: njman ic concuj in tlemaitl, vncan conmamana nauhtetl teteujtl: njman ie ic conjiaoa, yn oconjtauh, mec conmaiauj, ica onmajauj, contlaça, ica ontlamotla:

auh yn ocontlaz mec qujmalacachoa yn acalli: mec oalnecuepalo, tlanelolo çequj tlaiacatitiuj, cequj tlacuexcochtitiuj.

Auh yn oacico tetamaçolco, yn vncan neacalaqujlo, all had set forth, at the place of embarkation, thereupon all bathed, and then departed.

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[28] See Plate 22. Refer also to Anderson and Dibble, op cit., Plate 13.

And the canoe they then went and beached, at its resting place, at the place for beaching canoes.

And when dawn broke, thereupon all the priests washed the blue color from their foreheads, over at the priests' bathing place.

And whoever had hidden himself away, who had fled, hiding, during the fast for Tlaloc, when men were arrested [for misdemeanors], then, when the blue stain was washed from their heads, they cast him [into the water].

And when this was done, then all departed. Then they took outside the reed mats, bringing them from the priests' dwelling. They were carried out, and they cast them behind the priests' dwelling.

· Enough. Here endeth [the account of] the feast day, Etzalqualiztli.

in necacalaqujloia, njman ie ic neaaltilo, mec viviloa. 796x

Auh yn acalli, njman ic vi qujtecazque, yn jonoia, yn acaltecoian: [504]

auh yn otlatujc, njman ie ic nequatexopaco: in tlamacazque vmpa yn jnnealtiaian, tlamacazque. [515]

Auh yn aqujn çan motlati, in çan mjnax, in iquac netlalocaçaoaloia, yn axioac, qujniquac ica nequatexopaco: vmpa atlan qujpapachoa. [681]

Auh yn ie iuhquj mec viloatz, mec tlaqujqujxtilo, tlaecoalo in tolpepechtli in vn: .ı calmecac: tlaqujqujxtilo, caltepotzco contlatlaça.

Je ixqujch, vncan tlamj y, yn ilhujtl, in etzalqualiztli.

x 796 **Twenty-sixth Chapter** in which are related the feast
and ceremonies celebrated upon the feast in the
seventh month, which was named Tecuilhuitontli.[1]

Tecuilhuitontli: When this feast arrived, they cele-
brated the minor feast of the lords for twenty days.
And at this time died—[for thus] her fate then befell
her—at this time died [in sacrifice], a war captive's
x 796 death, [she who was the likeness of] Uixtociuatl,
776 god[dess] of those who made salt, the salt-makers.

This Uixtociuatl, so it was said, was thought to be
317 the elder sister of the rain gods. And it was thought
that the rain gods were her brothers. [In] one thing
she angered and offended them, that she mocked at
her brothers. And then they pursued their elder sister
over to the salt beds. There she discovered salt—how
it existed, how it was formed, and how were made
the salt jars; and also salty sand.

And, on this account, greatly did men who lived where there was salt pay honor to her.

x 796 And the array of [the likeness of] Uixtociuatl was
[302] [thus]: Her [face] paint and ornamentation were
301 yellow. This was of yellow ochre or the [yellow] of
maize blossoms.[2] And [she wore] her paper cap with
quetzal feathers in the form of a tassel of maize. It
was of many quetzal feathers, full of quetzal feathers,
so that it was covered with green, streaming down,
glistening like precious green feathers.

And [she had] her golden ear plugs. And the golden ear plugs glittered and flashed and were very yellow, like squash blossoms. And her shirt was embroidered[3] to resemble water [waves].[4] And the border of her shirt was as if painted with green stones, designed to represent billowing clouds on the hem [of her shirt]; the edge was painted in a cloud design. And her skirt was designed in the same fashion.

And on her ankles[5] she had placed bells—golden bells—or rattles. On the calf of her leg she had bound an ocelot skin on which were the bells. And when

Jnic cēpoualli on chiquace capitulo, vncan motenehoa yn ilhuitl, yoan in tlamauiztililiztli, in muchioaia, yn ipan vel ic cemilhujtl, ic chicome metztli, in mjtoaia: Tecujlhujtontli.

Tecujlhujtontli: yn in qujçaia in muchioaia, in tecuilhujtontli, no cempoalilhujtica: auh vncā mjquja, vncan itequjuh vetzia vncan teumjquja in vixtocioatl, yn jnteouh iztatlaca, iztachiuhque.

Jnjn vixtocioatl, iuh mjtoa qujlmach inveltiuh, catca in tlaloque: yoan qujlmach yioq'chtioan in tlaloque: centlamātli ic qujnqualanj, ic qujniollitlaco, inca mocaiauh, ỹn joqujchtioan: auh njman ic qujtotocaque yn jnveltiuh vmpa yn iztapan: vmpa qujnextito yn iztatl, yn juh ioli, yn juh tlacati, yn juh muchioa iztacomjtl, yoan iztaxalli.

Auh ipampa y, cenca qujmauiztiliaia yn iztapaneca, yn iztapātlaca.

Auh in vixtocioatl, yn jnechichioal catca, yn jxaoal, yn jnechioal cuztic: iehoatl in tecoçaujtl anoço tomjoli: yoan yamacal, quetzalmjiaoaio, quequetzalo, moca quetzalli, iuhqujn xoxoqujuj, xoxoqujuhtimanj, momoiaoa, xexeliuj, iuhqujn xoxopaleoa, xoxoxouja:

yoan yteucujtlanacoch, teucujtlanacoche: auh in teucujtlanacochtli, pepetlaca, pepepetlaca, cenca coztic, iuhqujn aioxochqujlitl: yoan yujpil tlaaicujlolli, aycujliuhquj: auh yn iten yn ivipil, tlachalchiujcujlolli, chalchiujcujliuhquj, tēmixmolonquj, tlatenmjxicujlolli: auh yn icue çan ie no iuhquj ynic tlacujlolli,

yoan icxic contlalia coiolli, teucujtlacoiolli, anoço tzitzilli: itlanitzco in qujlpiaia, ocelucoatl yn ipan.

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[1] *"Fiestecilla de los señores,"* according to Garibay ("Relación breve," p. 300); *"das kleine Herrenfest,"* or *"kleines Herrenfest,"* in Seler (*Einige Kapitel*, pp. 130, 131).
Tovar describes this month and the next literally as the lords' months, in contrast to Etzalqualiztli. Cf. Kubler and Gibson, *op. cit.*, p. 26.

[2] In *op. cit.*, p. 131 and p. 131, n. 1, Seler refers to *"gelbe Pflanzenfarbe." Miauatl*, however, is translated by Molina (*op. cit.*) as *"la espiga y la flor de la caña de mayz."*

[3] Literally, painted; Sahagún, however, writes "labrada."

[4] Cf. Sahagún's corresponding Spanish text; also Plate 24.

[5] *"Las gargantas de los pies,"* in Sahagún's Spanish. Cf. also Anderson and Dibble, *op. cit.*, p. 1, n. 9.

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she[1] walked, much did she rattle, clink, jingle, and tinkle.

And her sandals, her foam sandals,[6] [had] side pieces. The side pieces were of loose cotton yarn with flecks of raw cotton woven in, put in by hand. And the tassels on the sandals were similarly of loose cotton yarn. And the sandal thongs also were of the same loose cotton yarn.

And her shield had water lilies [and flowers];[7] it was as if painted with a water lily leaf [and flower] design, [or] as if it had [that design], and was hung [also] with yellow parrot feather pendants.[8]

And the yellow parrot feather pendants were made [into tassels] like locust heads[9] [made of] eagle feathers and eagle down, and cut [pieces of] quetzal feathers and trupial[10] [feathers], and the red [and yellow wing feathers of the parrot] named *teuxollotl;*[11] and the shield [was] rimmed with a circle of yellow parrot feathers.

When she danced, she swung the shield around; it was swung in a circle.

And her reed staff was hung with paper spattered with rubber; it had rubber. In three places it had vase-like flowers, and there in the vase-like flowers was incense. On each of the three were [crossed] feathers; they were provided with [crossed] feathers.

When a dance was held, she walked leaning on it and thrusting it into the ground; she went marking the dance rhythm with it.[12]

And for ten days they sang [and danced] in the manner of women. All gathered together and took their places, the salt people and the salt-makers—the old women, the mature women, the maidens, and maidens recently matured.

While yet there was sun, while it yet shone, then they began to dance. They went arranged in order, each in his place, in rows; they held one another with

onoc coiolli: yn iquac nenemj cenca yxaoaca, yxamaca, xaxamaca, tzitzilica, tzitzitzilica, 796x

yoan ycacac ipoçulcac, yn icacnacaz, in cacnacaztli, icpatl potonquj inic tlaqujttli, ynjc tlamaiqujtli: auh yn icacxochio, çan no ie in potonquj: auh yn jcacmecaio, çan ie no ic yn potonquj: [300] 796x 292

yoan ichimal atlacueçonaio, tlaatlacueçonanicujlolli, atlacueçonanjcujliuhquj, toztlapilollo: 796x 293

Auh in toztlapilolli, yn jiacachapullo muchioa, quauhyujtl, quanmoloctli, yoan quetzalpoztectli, yoan çaquan, yoan xollotl, matlatlauhquj, motocaiotia teuxollotl, toztenoloio in chimalli. [237]

Jn iquac mjtotiaia, qujmamalacachoa yn jchimal, ic momamana: [535]

yoan yoztopil tlaamaiotilli, haamaio, yoan tlaulhujlli, vllo: excan in tecomaio, tetecomaio: auh yn vncan tetecomaio, vncan mamanj yiauhtli, tziuhtli yn ipan mamantiuh, tzitziuhio: [314]

in iquac mjtotia, ic motlaquechitinemj, qujtitilquetztinemj, ic ontlayiauhtiuh. 796x 535

Auh matlaqujlhujtl, in qujcioapancujcatiaia, ixqujchtin cenquiça, qujcecencaoa yn iztatlaca, yn iztachiuhque: yn jlamatlaca, yoan yn jniolloco cioa, yoan ichpupuchti, yoan in ie ichpupuchchicacti: [463]

oc vnca in tonatiuh, oc tona in peoa mjtotia, tecpantiuj, tetecpantiuj, motecpana, motetecpana mecatica, motocaiotia xochimecatl ynic maana, ynic

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[6] Cf. *ibid.*, p. 4, n. 32.

[7] "Wasserrose," in Seler, *op. cit.*, p. 132. The shield design is the same as for Nappa tecutli (cf. Anderson and Dibble, *op. cit.*, p. 21). Sahagún's Spanish column reads: *"Traya una rodela pintada, con unas ojas anchas, de la yerva que se llama atlacueçona."* In Vol. III of the Robredo ed., p. 336, in Dr. Nicolás León's essay, "Ensayo de nomenclatura e identificación de las láminas 98 a 138 (Nos. 368 a 965) del libro XI. de la 'Historia de las Cosas de Nueva España' escrita por Fr. Bernardino de Sahagún," *atlacueçonan* is defined as *"cabeza de negro. Nimphaea elegans, Hook, Ninfáceas."*

[8] *"Otra manera de papagayos llaman toztli y son estos mismos cuando ya son grandes y viejos y crían; entonces tienen las plumas muy amarillas y resplandecientes; cuanto más son crecidos en días, este papagayo tanto más se amarillecía, y por eso le llaman toztli, que quiere decir cosa muy amarilla"* (Sahagún, Robredo ed., Vol. III, p. 166).

[9] *"Con flores en los cabos, hechas de plumas de aguila"* (Sahagún, corresponding Spanish text). *Chapolin*, however, may be an element in *[illegible]*.

[10] Cf. Anderson and Dibble, *op. cit.*, p. 18, n. 103.

[11] *"Otra manera de papagayos hay que llaman cocho (y) es muy semejante al que llaman toznene; tiene el pico amarillo y corvo, la cabeza colorada, y todas las plumas del cuerpo verdes, los codillos y todo lo exterior de las alas, tiene colorado oscuro, mezclado con amarillo; las plumas pequeñuelas que están sobre la corva del ala que llaman [illegible], son amarillas mezcladas de coloradas; el vello, como pelo malo, que tiene cerca de la cola y cerca de las alas, es colorado mezclado de amarillo"* (Sahagún, Robredo ed., Vol. III, p. 166).

[12] Cf. *[illegible]* (Siméon, *op. cit.*: *"faire certains gestes en dansant"*). In Sahagún's corresponding Spanish: *"Cuando baylaua en el areyto, yuase arrimando al baston, y hincandole (sic) a compas del bayle."*

1 [i.e., the god(dess) of the salt-makers, Uixtociuatl. – Analyst]

X 796 cords, called flower cords, and thus went stretched out in line. They went with wormwood flowers[13]
535 placed upon their heads.

[533] And they went singing, crying out loudly, singing in a very high treble. As the *centzontli* bird takes [its song, so was] their song. Like a bell their voices [rang out].

The old men led [the singing women]; they loosed the song and went directing them—the men and elders of the tribal temple. And they were named keepers of the god[dess].

And [the likeness of] Uixtociuatl went in the midst of them. Before her went a brilliant feather ornament which an old man carried in his arms. And this [ornament] was called Uixtociuatl's brilliant plumage.[14]

And for [the likeness of] Uixtociuatl was sung the women's song every day until all ten days had been reached. And when the tenth day had come to pass, that night she began her vigil. They sang [and danced] all night. At no time did they rest; they passed the night sleepless. Thus they passed the night in vigil.

And as [the impersonator of] Uixtociuatl danced, the old women seized her and held her as they made her dance.

Likewise the captives danced all the night—those who would come first, who would die [first], as her fundament; those whom they would make her fundament.

X 796 And when dawn broke, when verily the feast day [came], then were arrayed the priests who would slay
792 the victims. These were called Uixtoti. They were adorned and painted like Uixtotin; they were painted with the face painting of Uixtotin. They carried their paper neck rosettes and their paper shoulder rosettes. And their [head] insignia were made [like] the claws of eagles, [made] of quetzal head feathers and eagle down.

X 796 And the legs of the eagle were also made of eagle down. These insignia [were supported] upon wooden
293 head rests with holes [in the head rests, in which the insignia were inserted]. Here lay the insignia, tied [across the back], bound around the stomach with cotton bands, tied firmly and tightly. And their cords were bands, narrow woven bands.

And all the common folk who looked on, all car-

motitilinjtiuj: ym jhiztauhiiaxochiuh, ym icpac contecatiuj:

yoan cujcatiuj, cenca tzatzi, cenca tlapitzaoa: iuhqujn tzontli cana incujc: iuhquj in coiolli intozquj:

qujniacana in ueuetque, cuicatlaça qujncujcatlazilitiuj, in calpuleque, in calpuluehuetque: yoan motocaiotia teuoaque.

Auh in Vixtocioatl, tlanepantla icatiuh, ce petlacotl qujiacana, ce tlacatl veue in qujnapaloa: auh ynjn mitoaia vixtopetlacotl.

Auh in ichoatl vixtocioatl, moenuztlae in qujcioapancujcatiaia, yn ixqujchica matlaqujlhujtl onaci: auh yn oacito matlaqujlhujtl, teutlacpa im peoa qujtoçauja, qujcujcatia iuh ceiooal, aquenman cochi, acochiztli qujmochiooltia, iuh vetzi in ioalli.

Auh in Vixtocioatl, mjtotia caana, caantinemj yn ylamatque in qujtotia:

no iuh ceiooal in mjtotia mamalti, in iacatiazque mjquizque, in iuhquj ypepechoan iezque, in qujnmopepechtizque.

Auh yn otlathujc, yn iquac ie vel ilhujtl, mec muchichioa in tlamacazque, in tlamictizque: in iehoan y, motocaiotiaia Vixtoti, movixtochichioa, moujxtoychioa, intlatlaquechpaiouh, yoan ymaamacuexpal: auh yn jntlauiz, quaviztitl muchioa, quetzaltzontecomaio quâmolocio.

Auh in quauhtli imetz muchioa, no quâmolocio, ynjn tlaviztli cácacaxo, cócoooio, yn vncã onmana tlauiztli, ic maapana, ic moxixillancujtlalpia, ic motetevilpia, ic mocacatzilpia: auh yn jmecaio, yn jmemecaio, tlaxochtli, tlaxochpitzactli.

Auh in jxqujch tlacatl macecoalli, in tlatlatta, mu-

[137]

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[13] Cf. p. 83, n. 27. Siméon (*op. cit.*) defines it as *artemisia laciniata*; see, further, note 15, below. Molina (*op. cit.*) has "Iztauhyatl. *axenxios, o axenxios yerva*"; Sahagún (*loc. cit.*) has the same. See also Robredo ed., Vol. III, p. 252.

[14] "*Vn plumaje muy hermoso, hecho a manera de manga de cruz*" (Sahagún, corresponding Spanish).

And all the common folk who looked on,
All car-

ried flowers—artimisia[15]—and some carried wormwood flowers.

And when this was done, they bore [the likeness of] Uixtociuatl to the summit of the Temple of Tlaloc. And they took up the captives, who were to be as a fundament [for her]—those who would be her companions, her fellows in death; who were to be first, who would die [first].

And when they had taken them up to the Temple of Tlaloc, then were slain as sacrifices the captives. And after they had slain the captives, only [then] Uixtociuatl['s impersonator] followed; she came only at the last. They came to the end and finished only with her.

And when this was done, thereupon they laid her down upon the offering stone. They stretched her out upon her back. They laid hold of her; they pulled and stretched out her arms and legs, bending [up] her breast greatly, bending [down] her back, and stretching down her head taut, toward the earth. And they bore down upon her neck with the tightly pressed snout of a sword fish,[16] barbed, spiny; spined on either side.

And the slayer stood there; he stood up. Thereupon he cut open her breast.

And when he opened her breast, the blood gushed up high; it welled up far as it poured forth, as it boiled up.

And when this was done, then he raised her heart as an offering[17] [to the god] and placed it in the green jar, which was called the green stone jar.

And as this was done, loudly were the trumpets blown. And when it was over, then they lowered the body and the heart of [the likeness of] Uixtociuatl, covered by a precious mantle.

And this came to pass in the early dawn. And when they were finished, when it was done, when they were through, all the people dispersed and went, scattered, and betook themselves to their houses. Those who had provided the feast, carried out and celebrated it; a feast was celebrated. They banqueted one another and accepted summons to banquets.

And the old women and the old men, those who

chintin inxomochiuh incecempoalxochiuh: yoan cequjntin ymiiztauhiaxochiuh. 796x

Auh in ie iuhquj mec qujtlecauja in Vixtocioatl, yn icpac tlaloc: yoan qujntlecauja in mamalti, in iuhqujma ypepechoan, in q'nmopechitiaz, in qujnmoujcaltiz, yn imiquizteujcalhoan, yn iacattiaz yn miquiznque. [137]

Auh yn oq'ntlecaujque tlalocan, mec temictilo in mamalti: auh yn onmjcque mamalti, ça ontlatoqujlia in Vixtocioatl, ça ontlatzacuja, ça ontlatzacutiuh, ça ontetzacutiuh, ça tlatzinpachotiuh.

Auh yn ie iuhquj, njman ie ic conteca in techcac, conaquetztiteca, caanjlia, qujtitilinjlia, yn jma, yn icxi, cenca uel quelcueloa, qujcujtlachicueloa: auh yn itzonteco, ynjc qujtilinjliaia, cẽca tlaltitech qujujcaia: auh ynic qujquechpachoa, acipaqujtli itlaujtequja, chichiqujltic, tzitziqujltic, viuitztic, neoccampa in ujujtztic. [413]

Auh in tlamjcti, ça yc icac, omach ic moquetz, njman ie ic qualtetequj:

auh yn ompet yielchiqujuh, yn eztli oalmopipiazquetza, veca in onmopiaçoa, iuhquin momoloca, iuhqujn pipica, iuhqujn popoçoca.

Auh in ie iuhquj, mec conanjlia yn iiollo, contlalia xoxoujc xicalco: qujtocaiotiaia chalchiuhxicalli. [415]

Auh yn iquac muchioa y, cenca tlapitzalo: auh in ie iuhquj mec qujoaltemouja yn jnacaio, yoan yn iiollo Vixtocioatl, tlatlapachiuhtiujtz tlaçotilmatica.

Auh ynin muchioaia, çan ioatzinco: auh yn ontzonquiz, yie iuhquj yn oneca caoaloc, njman ic viujloa, cecẽmanoa, viujloa in techachan, yn jlhujoaque, hiyllhujchioa, hiilhujtlamati, ilhujtla, hiilhujtla, iilhujtlamacho, ilvichioalo, mococoanotza, motlatlacamati:

yoan yn jlamatque in veuetque, yn intatlaca yn ue

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[15] See pp. 98, 101, 118. Simeón and Jourdanet, in their translation of Sahagún, p. 64, n. 3, translate *cempoalxochitl* as *Tagetes erecta*; Seler (op. cit., p. 134) has *Tagetes* sp.; in Collected Works, Vol. II, Pt. 3, p. 70, *Tagetes erecta*.

Of this flower, Sahagún (Robredo ed., Vol. III, p. 273) writes: [illegible] Durán, (op. cit., Vol. II, p. 174) refers to them as "[illegible]."

[16] "[illegible]" (Sahagún, corresponding Spanish text). See Robredo ed., Vol. III, p. 197, for description.

[17] Cf. corresponding Spanish. [illegible]

X796 And the old women and the old men,
those who
887 made and refined salt, and sold and trafficked in salt,
463 and those who dwelt in the salt marshes, drank wine.
Wine was drunk, and one became besotted. In their
273 midst they poured out the wine in a flower-decked
jar.

X796 One of the men poured out [the wine], and prepared it and distributed it. This one was not one who
273 had made [his wife] pregnant, whose wife was with child. If he who poured out the wine had made [his wife] with child, [then] he would not make one drunk; men would not be drunk. They would only counterfeit drunkenness; no one would become besotted [from] the wine.

And when the feast day had ended, when it had
[579] been celebrated, at nightfall all then lay about. And some who were well-besotted insulted one another, or belabored others, or cried out at others. And at last they fell exhausted, and slept as they fell. And whoever yet had wine which he had left over, which he had left because he had been sated, which was named sleep-producing wine, afterwards, next day, he drank and finished it.

683 And any who had mishandled others, or brawled
with them, or cried out at them, thereupon, when
X796 day broke, when they had come to their senses, supplicated [the injured ones to drink] this same wine, that they might satisfy them. And those who had not drunk, who had been cried out at or affronted, they let themselves be satisfied with [drinking] the wine; the offense was pardoned, and he held not against [the supplicants] their dispute, their injuries, etc.

Here ended and concluded the feast of Tecuilhuitontli.

intachiuhque, yn iztatlatique, yoan yn iztanamacaque, yn iztanecujloque, yn iztapan tlaca: tlatlaoana tlatlaoano, motlatlaoantia, tlanepantla xochapaztica quijoalmana yn vctli:

ce tlacatl tetlaoantia, qujteteca, qujtemamaca, amo ichoatl in tlavetztia, in vctli ycioauh. Auh intla tlautztia tetlaoanti, amo teiujntiz, amo yujntioaz: çan teyujcopina, aiac itechquiçaz in vctli.

Auh yn ouetz cemjlhujtl, yn onjlhujtlaque yn oioac, mec neteteco: auh in cequjntin yn ovelivjntique, aço teixco, teicpac nemj, aço temjctia, aço tetzatzilia. Auh çatepan quaquauhtenuetzi, cocochi, cocochuetzi: auh yn aquin, yn oc qujcaoa vctli, in qujxujcaoa, itoca cochvctli, qujn imuztlaioc inquj, in qujtlamja:

auh yn aquin temicti, yn aço teaoac, yn anoço tetzatzili, qujniquac yn otlatvic, yn omuzcali: çan ie no ie in vctli ic tetlatlauhtia, ynic teiolceuja. Auh yn aioni, in tzatzililonj, in pinauhtilonj, njman moiolceuja ynica vctli, motlapopolhuja, amo qujmolnamiqujlia, yn innecaoaliz, yn innemictiliz etc.

Nican tlamj, nican tzonquiça in Tecujlhujtontli.

Twenty-seventh Chapter, which telleth of the feast and the sacrifices which they made upon the days of the eighth month, which was called Uei tecuilhuitl.[1]

Eighth *feast:* this [was] the Great Feast of the Lords.

And before the celebration had yet begun, first all feasted. A multitude came together—the poor of Mexico. And those who tilled the fields, at dawn all drank only this [drink of] lime-leaved sage powdered and mixed with water, [which] was mixed in a canoe and sweetened with honey. And it was drunk from a vessel called *tiçapanqui*. Each had a vessel for drinking, from which he drank. Each used his vessel, and some filled their vessels twice. All came and consumed [the drink]; none refrained—children, old women, small boys, small girls, everyone.

And of those who could no longer taste or put mouth and lips to it, some placed it in their [own] vessels and gourds; here they kept what remained to them. And any who came unprovided with a vessel, a plate, or a jar, just carried the maize gruel in their aprons; they carried it away in their aprons. None took [any] without leave; none returned again [to take] *atolli*.

And if any returned again [to take] *atolli* dishonestly, if once more [any] tried to approach [the canoe with *atolli*], then they set upon him with green canes; they whacked him sorely.

And thereafter, when all had drunk, all rested a while, all lay down, forming a circle together. All talked, with much murmuring and rustling, like birds twittering. And others who had saved *atolli* for themselves, later drank it; little by little, they kept giving it to their small children to drink.

And when noon came, when it was time to eat, then once more all sat spread out, in order, arranged in order, all with capes outspread. The small children were taken by the hand; they were borne upon their backs.

And when all sat about, then those girded their loins and bound their hair with reed blades who

Jnic cempoalli on chicome capitulo, ytechpa tlatoa in ilhuitl yoan in nextlaoaliztli, in quichioaia, yn ipan ic cemilhujtl ynic chicuey metztli: in mitoaia Vei tecujlhujtl. 796x

Inic chicuetetl ilhujtl: ichoatl in vei tecujlhujtl.

Auh yn aiamo onaciz ilhujtl, achtopa tlatlaqualoa: inquijch tlacatl cenquiçaia, in motolinja in mexica, yoan in millacatzitzinti, in ioatzinco çan oc tlayoa, ichoatl in chian pinolli, mopatlaia acalco, quinecpanja. Auh ynic tlayoa, caxitl, motocaiotia tiçapanquj: cecen caxitl yn ioa, in quj: cecen caxoa auh in cequjntin, oncaxoa, cenvetzi, ontetlamj, aiac mocaoa in pipiltzitzinti, in jlamatzitzin, in oquichpipiltotonti, in cioapipiltotonti, in ie inquijch tlacatl. [272] [415]

Auh in aqujn, aocmo vel qujiecoa, in aocmo qujcamanaci, in aocmo qujtenaci, motlacavia: cequjntin qujvivica in incocon cequjntin inxical in vncan qujteca innetlacavil: auh in aca atle icõ monemachti, in atle icon, in atle icax; ça qujcuecxanoa, concuecxanaltia, in atolli, aiac motlapiquja, aiac matolixcuepa:

auh intlaca matolixcuepa, in oc ceppa tetlan calaqujznequj, vmpa qujvivitequj acaxoxouhquj ica, qujtlatlatzvitequj.

Auh in ie iuhquj in ontlaiioac, oc achitonca nececevilo, çã vncan onoac, neololo, necocõtlalilo, nenonotzalo, iuhqujn tlacacacatimanj, iuhqujn tlatlacaoaca, iuhqujn tlachachalaca: auh in oc cequjntin, in oqujmocavica atolli, qujn ice vel qujtoque, yiolic qujmjitiotoque in impilhoantzitzin.

Auh in oacic nepantla tonatiuh, in jquac tlaqualizpan, ie no ceppa vel neteteco, nevivipanolo, necocenpanalo, netetecpano, necuecuentililo: in pipiltzitzinti tematitech teaano, temamamalo. 796x 264

Auh ino netetecoc moc mocujcujtlalpia, yoan moquaquailpia toltica: in tequjtque, in tlacuecuanoque,

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[1] "*Fiesta grande de los Señores*," according to Garibay ("Relación breve," p. 301); "der 'grosse Herrenfest,'" according to Seler (*Einige Kapitel*, p. 139).

X 796 bore [food], who carried [food] in their cloaks, who
264 served at table; [and] the pages. Beginning with the
first-comers, he who served at table thus served them
X 796 as many *tamales* as they could take in one hand. He
262 gave them perchance *tamales* made of maize treated
with lime; or else made with fruit; some [he gave] *tamales* of maize blossoms; or with twisted ends, or sweetened with honey. Of the *tamales*, some had twisted ends and were filled with grains of maize; some took the twisting forms of green beans and were filled with grains of maize.[2]

X 796 And they who served [food] looked to the small
264 children, serving them well, with much concern. And
some of the table-servers offered *tamales* only to those whom they knew. They offered them to such familiars as their kin or their friends. Twice or thrice they offered them [food].

And none might deceive in taking *tamales*. And any whom they saw trying to take *tamales* dishon-
[68/ estly, such, when they saw him, they punished, strik-
283] ing him, leaving bloody welts, with a cord made of reeds. What had been given him, they took from him all; they took all his *tamales*, his own which he had set aside, those which had fallen his lot.

And some they did not come to—[those] with whom [the line] broke off, those who came last, at the end, at the tail [of the line], even though they crowded their way forward, going up among the throng. Nothing at all was offered them, for at first there was much crowding and violent forcing, because they feared that with them [the line] might break.

And those with whom [the food supply] ended all wept. They said:

"What shall we do, we who are ill-fated? Evilly hath the feast day come! To what vain end is our ill fortune? Unhappy are our little ones!"

And if they saw that, apart, perchance, [*tamales*] were still being eaten, then they hurried over there. All ran; there they betook themselves; there they jostled them, like clamoring [beggars]. Although [those who ate] came against them and beat and struck their heads, yet they went on breaking in among [the eaters], crowding among them roughly.

X 796 And this feasting went on for seven days. And for
736 this reason was this done—purely that the chief might
show benevolence to others by giving his bounty to

in tetlamacaque, in tetlamanamacaque, yiacac valpeoa in tetlamacac, injc tetlamaca, in quezquijch veliti qujtzitzqujaia tamalli, inquijch qujnmaca, in aço tenextamalli, in anoço xocotamalli, cequj mjiaoatamalli, cequj iacacoltamalli, cequj necutamalli: auh in tamalli, cequj iacacollaoio, cequj icnetocolotlaoio:

auh in tetlamacaia in qujmitztaia pipiltzitzinti, cenca vel qujntlamacaia, cēca tlatlaoculitiaia, auh in cequjnti tetlamacaque, çan qujtetiximatcamaca in tamalli: qujmjximatcamaca in aço ivaniolque, in anoço injcnjoan, aço vppa, expa in qujntlamaca.

Auh aiac motamalaixcuepaia: auh in aqujn qujttaia motamalixcuepaznequj, in tlaitvz, qujviviteqj, qujtatacapitzviteguj tolmecatica: in quezqujch omacoca mochi qujcujlia, qujcencujlia in jtamal, inevian conmocavilia, inevian ōnoncuotla.

Auh in cequjnti aoctle intech aci impan tlacotonj, ichoantin in ça tetzacuticate, in ça tlatzacuticate, in ça tlacujtlapiloa, in manel vel tetlamopitzmamali in temazolotiuh, injc tetlan calaquj: çan njman aoctle maco: ipampa in acachto, cenca nemamaliva, cenca netotocholo, in mjmacaci, in maca ipan tlacoton.

Auh in quezqujchtin impan tlacotonj, nechoqujlilo: qujtoaia,

quennel titotolinja, onenvetz in cemjlhujtl, tle nen totlaihiiovilitz motolinja in topilhoantzitzin.

Auh intla ontlachia in oc cecnj, in aço tlaqualo, ie ne vmpa motlaloa, netlalolo, vmpa motquj, vmpa onnoqujvi, iuh qujnamopevilmatque, in manel qujnoaltoca, qujnvalhujtequj, in qujnvalquaviteqj: ça cenca tevic mopetlativi, ça cenca tetlamopitzmamali.

Auh inin chicomjlhujtl in muchioaia, in tlatlaqualoia: auh injc mochioaia y, çan jc tetlaoculiaia in tlatoanj, in qujntlaoculiaia in macoaltzintli: ichica ca

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2. "Ces tamalli étaient faits avec . . . tenextli, chaux; xocotl, fruit; miiaoatl, fleur de maïs; [illegible], [illegible] de maïs, et necutli, miel. Les deux autres étaient composés, le premier avec le maïs appelé [illegible], et le second avec des fleurs [illegible] [illegible] ([illegible])." (Jourdanet and Siméon translation of Sahagún, p. 158, n. 2).

his vassals. Because verily there was much hunger; when dried maize was costly, then there was much want, [and] it was hard to gain a livelihood; [and] many then were our dead.

And until the time that the Feast Day of the Lords came, upon every day there was song. When singing and dancing began, [it was] toward evening, when only little sun shone. Thereupon fire was laid in the braziers; flame was put upon the braziers.

And the braziers were arranged and ordered in six rows, and in each row were ten [braziers] and [each] brazier was two fathoms thick; and each was as tall as one's hip.[1]

And thereupon all went forth from the house of song, coming singing and dancing. Between [pairs of men] came the women. Light women, harlots, chosen—picked out, set apart.

And they went together, they went taking by the hands the honored ones—the young chieftains, the leaders of the young men, and those with shorn hair, the Otomí, and the noblemen [not warriors. These last] were not arranged in order; of their own free will they placed themselves near the others.

And richly were the women arrayed and bedight; all good were the skirts and shirts which they had put on. Of their skirts, some had [designs of] hearts, some were [embroidered] with a mat design like birds' gizzards, some were ornamented like coverlets, some had spiral or leaf [designs], some were of plain, fine weave. All had borders and fringes; all [the women] wore skirts with borders.

And of their skirts, some had brown [streamers] hanging, some had smoke symbols, some had black [streamers] hanging, some had house designs, some had fish [patterns], some were of plain, fine weave. And the neck [openings] were all large, and their borders were also deep and wide.

And when they danced, they unbound their hair; their hair covered them like a cloak. But they brought braids of their hair across their foreheads.

And they were not decked with feathers; neither were their faces adorned with paint.

And thus were bedecked the chieftains: their array consisted of the cloak of netting. And the brave warriors, they who had arrow lip plugs, they had white net cloaks with shells set in fish patterns. [These] were called their vermilion net cloaks.

cenca maianaloia, in jquac cenca tlaçotia in tlaolli, cenca oncã mjhiiouiaia, mociavia: cenca vncã tomjqujan catca. 796¹ [736]

Auh in jquqichica oalaci tecujlhujtl, jnqujlhujtl ujcoia: im peoaia cujcoanaliztli, cenca ça achiton tonatiuh, cenca ça pepetzcatica in tonatiuh: njman ie ic tletecoa tlaviltec, ipan in tlaviltetl motlatlalia tletl.

Auh in tlaviltetl viuipantoca, tetecpantoca, chiquacempantitoca: auh in cempantli, matlatlatetl, actimanca: auh ynic totomaoac catca tlaujltetl, hoontlacujtlanaoatectli: auh ynic quaquauhtic catca, cecen quapantli: [372]

auh in ie iuhquj, niec oalquiiztoa, in cujcacali, cujcatiujtze, mjtotitiujtza, intzatzalan actiujtze in cioa: ichoantin in maaujltia, yn aujenjme: ichoantin in tlatzonanti, in tlapepenti, in tlacenquixtilti: [548]

auh yn qujnnanamictia, yn inmatitech qujmantiuj, çan ichoantin in mauiztililonj in teachcaoan, yoan in telpochtequjoaque, yoan in quaquachicti, yn otomj, yoan in pipilti: amo ichoan motecpana, çan jlloctlama, incâpa onmoquetza tetlan. [302, 565]

Auh in cioa uel mocencaoa, vel moiecchichioa, much qualli in conmaquja, yn jncue, yn jvipil: yn incue cequj iollo, cequj totolitipetlaio, cequj cacamoliuhquj, cequj ilacatziuhquj, anoço tlatzcallotl, cequj çan petztic, muchi tene, muchi tlatenio, muchi cuetenio. 796¹; 292

Auh yn invipil, cequj quappachpipilcac, cequj pocuipilli, cequj pocujpilli, cequj iapalpipilcac, cequj cacallo, cequj mjmjchcho, cequj çan petztic. Auh yn jnqequj much ueuei: yoan yn iten cenca no papatlaoac, papatlactic.

Auh yn iquac mjtotia, qujtoma yn jntzon, çan intzon qujquequentinemj: auh yn jntzon ipiloaz, ymixquac qujoalteca. [302]

Auh amo mopotonja, amono motzaoa.

Auh ynic mochichioatia in teachcaoan, yn jnnechichioal catca, ichcatl in cuechintli: auh in tiacaoan, in tepaczoaque, ymixtacuechin cilin ynic mjmjchcho, motocaiotia innochpalcuechin. [622] [301, 304, 701]

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[1] Cf. corresponding Spanish text. Literally, [illegible] may be rendered "two can take [it] in their embrace." For [illegible], Sahagún has "un estado."

X 796 292 And all the men, whether leaders of youths, or youths, had only black net cloaks, all with eyelets on the border, and all had turquoise [ear plugs].

301 304 And those who led had only bell-shaped ear plugs.[4] And those who had bell-shaped ear plugs, also had lip plugs. Some were like lizards, some like dogs, some like a broad-leafed water plant, some rectangular.

[729] And the youths who already wore [their] hair long [in token of war exploits] had lip plugs which were rounded.

And all the [others] who were only youths [had] only circular lip plugs, which they set in place.

[701] And the leaders of the youths bore breast plates made of small, white, sea shells. And those with shorn hair, the Otomí, wore their neck bands with round pendants.[5] These were shells.

And the shorn ones were provided with bird-formed lip plugs; and the Otomí were decked with lip plugs formed like the broad leaf of a water plant.

And those who were diligent to be leaders of the youths bought themselves real sea shell neck bands, all clear and limpid. And the lower class bought themselves [common] shell-fish for their neck bands, [which were] only yellow, not hard, and not very costly.

X 796 293 And those who had taken captives, the leaders of the youths, carried their feather shoulder devices in the form of birds. They carried them upright over their heads.

[701 714] And the captains carried upon their shoulders feather devices [formed like] trees, tied in three places with eagle feather clusters bound with ocelot skin. And at the base they were wound in three places with red string.

237 X 796 And some raised up quetzal feathers in the form of corn silk; some a forked heron feather ornament; some set up the head plumage in bird form; some the device made of diverse quetzal feathers.

293 And upon their legs, upon their left legs, they placed hooves, real deer hooves. And the thong was of real deer skin, cut thin, cut into narrow strips.

X 796 302 And thus were they variously painted: Some placed a black stain upon their cheeks, called "black cheek ash vase," and laid pyrites [upon the stain]. And some had a black [stripe] upon their foreheads, [in

Auh in ixquich tlacatl in çaçan tiiacauĥ, telpopuchti: çan tliltic yn jncuechin, muchi tenjxo, yoan muchintin inxixiuh:

auh in tlaiacatia, çan incocoiolnacoch: auh in cocoiolnacoche: auh yn intenpilol, qujnamictia, cequj aujtlatztli, cequj itzcujntenpilolli, cequj apatlactli, anoço tlaxantectli.

Auh yn telpopuchtin, in ie tzotzocoleque, ymaachichilacachtenpilol:

auh yn ixquich tlacatl in çan telpopuchti, çan iehoatl yn aiaoaltenpilolli in contlalia.

Auh in teachcaoan, ymelpancuzquj, ymeelpancuzquj, cilin in tlachioalli: auh in quaquachictin, yn otomj, incuzcachachapac: iehoatl in chipulin.

Auh yn quaquachicti qujnamjctia, iehoatl in tototenpilolli: auh yn otomj qujnamjctiaia, iehoatl yn apatlactli tenpilolli.

Auh yn aqujque in mocecenmati, in tiacaoan, qujmococouja teachipuli in cuzcatl, cenca chipaoac: auh in ça tlatzacuja in ça tlatoquilia, iehoatl yn achipulin qujmocoujaia, yn incuzquj, çan cuztic, amono tlaquaoac, amono cenca patio.

Auh in tlamanjme, in telpuchiaque, intototlamanal, in cõquequetztinemj yn imicpac.

Auh in tequjoaque, quauhtzontli in qujmamaia, excan yietiuh, quauhtlalpilonj, ocelueoatica in tlaqujmilolli: auh in itzintlĩ excan in chichilicpatica tlacujatli.

Auh in cequjntin, xilonochiquetzalli in conquetza in cequjntin aztaxelli, in cequjntin quatotol in conquetza, in cequjnti yntlatlachichioalquetzal.

Auh yn imicxic ymopuchcopa in cõtlaliaia chocholli, vel iehoatl in maçachocholli: auh yn jmecaio, çan no iehoatl yn maçaeoatl, tlapitzaoacatectli, tlapitzaoacaxotlalli.

Auh ynic mjchioaia, mjiec tlamantli, cequjtin tlilli incamapan contlaliaia, itoca tlilcamanexcomjtl, ca petzujaia: auh in cequjntin ymixquac qujujca in tlilli, in nacaztitlan conaxitia, motocaiotia tliltzotl,

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[4] In the corresponding Spanish text, Sahagún mentions copper, which may have been the material of which the bells were made.
[5] Seler (op. cit., p. [illegible]) has drawn *Perlmuschelband* for [illegible].

a band] from ear to ear, which was called "black sweat," and they also applied pyrites [to it]. And some extended a black [stripe], called "a plaster of rubber," to their faces, and also it was sprinkled with pyrites.

And thus was their hair shorn: All were shorn like young warriors; together, all were shorn alike in the manner of young warriors. And those who had their temples closely cropped, were well shaven down, well scraped clean with a sharp piece of turtle shell. And they applied yellow ochre to their [remaining] hair; they colored it the color of maize flowers.

And thereupon, when they danced, they carried before them torches, pine fire brands, which flamed with much crackling and hissing. And as they carried them, the leaders of the youths [went] squatting because of the burden, as if running with thighs bent. And the resin, as it were, fell in large drops, and the live coals scattered and fell one by one. And the [charred] pine wood fell bit by bit to the ground.

And along the sides the lighting was only from fire ladles held in the hand. They who gave light were youths who had fasted twenty days. They were spread out in a circle, ranged on the sides. On one side were those of Tenochtitlan, and on the other side were those of Tlatilulco.

And they did not dance; they did only one thing—they only provided light. And they were on guard and kept close watch on people; their office was to be attentive that none might dishonor a woman; that none might look upon a woman, lest one might jest [with a woman].

If anyone was seen even only intending it, or trying it, maybe later—next day or two days hence—they punished him. They beat him with flaming pine boughs.[6] Verily, they left him for dead.

And when all were dancing, sometimes Moctezuma emerged and came forth to dance, and sometimes he came not forth. Only if he wished he did so.

And that they might go in line when they danced, they held one another by the hand or about the waist.

And some they grasped by the hand; all grasped hands. And thus they kept on with their feet, that they might take the dance steps all together with their feet. And they whirled about repeatedly; and they passed by the braziers, proceeding among [them]. They went back and forth among the rows of braziers. When they had reached the end [of the

no ca petzujaia, auh in cequjntin imixtlan caana tlilli: itoca aujtolli no ca petzuja. 796x 302

Auh ynic moximaia, muchintin motiachcauhximaia, cenuetzia in motiachcauhximaia: yoan yn incanaoacan qujconaloaia, vel qujcoconaloaia, vel caiochiquja: yoã qujtecoçãnujaia, qujtomjiolhujaia. [714]

Auh in ie iuhquj yn iquac ie mjtotia, tlepilli, ocopilli, qujniacana tlatlatiuh, cuecuetlacatiuh, cocomocatiuh: auh in qujnapaloa telpuchtequjoaque cenca eticiuj, iuhqujn tzitzintlacça: auh yn ocotzotl, iuhqujn chachapaca, yoan in tlexochtli tetepeuhtiuh, cecenmantiuh: yoan in ocotl calichachaiaca. [373] [516]

Auh in tlatenco, çan matlematica in tlaujlo: iehoantin in tlaviaia telpopuchti, in mocempoalçauhque, tlaiaoalotimãca, ixtlapantimanj: cectlapal manj in tenochca, no cectlapal manj, in tlatilulca. [785]

Auh amo mjtotia, çan qujxcaujaia, çan ixqujch tetlaujliaia: yoan tlapieia, vel teixpieia, vel ymix intequjuh catca, ynic aiac ytla vncan qujmotequjtiz, ynic aiac vncan teixtlaxiliz, yn açaca vncan vetzcatiuh: [834]

intla aca oittoc, çan oc conjxxotia, conixximati, aço qujn jmoztlaioc, anoço qujn iviptlaioc, in qujtlatzacuiltia, qujujujtequj ocoquauhtica, tlàtlatlatiuh, ca micquj in qujcaoa. [684]

Auh yn iquac netotilo, in Motecuçoma, in quenmanjan, oalqujçaia, oalmjtotiaia: auh in quenmanjan amo oalqujçaia, çan yiollo tlamatia: 796x 535

auh ynic tecpantiuj, in mitotia, monaoa, mocujtlanaoa.

Auh in cequjntin, inmatitech maana, nematitech neaano: auh ynic qujiauhtiuj, yn imicxi, ynic tlayiaoa, çan ceniauh yn imicxi: yoan ontzitzinquiça, itlan qujqujxtiuj in tlaujltetl, itzalan quiquiztiuj, itic cacalactiuj, yn ixqujpantli tlaujltetl: yn oacito yn x 796 space], once more they circled back and returned [whence they had started].

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[6] See Plate 28.

[535] And when it all ceased, already it was late at night, [512] already time for all to sleep, as when one noddeth; today [that would be] at about the ninth hour.

[534] And when all had stopped, when the ground drum was undone, then all dispersed, all went, all betook themselves to their homes. The great noblemen, [373] when it was done, were accompanied by torches; they went lighted by torches, carried for them, to their homes.

And the women who had danced then were assembled, after there had been the song and dance, and they led them off. Even so was done with the leaders of the youths. They gathered [the women] together, grouped them, rounded them up, placed them together, assembled them, hunted them out,—lest they might go off somewhere, lest someone might accompany them, lest some debauched youth might go with [one of them].

[565] None the less, the noblemen addressed the matrons, that they might go and release some [of the women] or go and leave [one]. Not of their free will did [the women] go elsewhere; it was done on persuasion.

[431] And when they released them, [the girls] were given presents. Gifts were given, and food was given. And likewise, favors were offered the leaders of the women, the matrons. They kept for themselves and carried that which they saved to their homes.

x 796 And the young warriors, the young warriors who had distinguished themselves, who were worthy of 836 honors, made their plea for the women only in secret, not before others; perchance in his home 684 [such an one] awaited her, perchance elsewhere he called her. Just so, they ate privily.

[548] And the woman came forth only at night and spent only the night [with him]; she departed when it was well into the night.

And if one was noted living in concubinage, thus he aroused anger; thus he gave offense. For this all assembled and held council there in the song-house.

Here, before everyone, they punished him. Because of [his crime] they cut off his warrior's hair dress; they took from him all his belongings—his [831] adornment, his lip plug. Thereafter, they beat him sorely with a pine stick, verily causing him to swoon; they singed his head with fire; smoke rose, and blisters formed on his body.

And when they had indeed caused him to swoon, then they cast him forth.

vmpa tlantoc, oc cepa momalacachoa, in cujtlauic, oalmocuepa.

Auh in necaoaloa, ie tlaquauhioaa, ie netetequixpan: yn iuh mixtlaxilia axcan aço ie chicunauj ora.

Auh in ie ixquich, yn onecacaoaloc, yn ompet veuetl, mec cecenmanoa, viujloa, yn ixquichtin viuj yn inchachan: in veuei pipilti, onca caoalo, tlavilpan, tlaujlilotiuj, qujmotlatlaujlitiuj yn inchan.

Auh yn cioa yn otenaoaque, njman mocentlalia, in ie oncujcoianoloc, in qujiacana, yn iuhq' yn tiachcaoan muchioa, qujnnechicoa, qujntecpichoa, qujmololoa, qujncenqujxtia, quĵcentecpichoa, vel qujmixpepena, yn ma aca canapa ia, yn ma aca moteujcalti, in ma aca telpuchtlauelilloc qujujca:

tel in pipilti, qujmonilhujaia in cioa tlaiacanque, ynic cequjntin qujncaoatiuj, tecaoatiuj: amo çan moiocoiaia yn canapa via, tetencopa muchioaia.

Auh yn ontecaoaia, vmpa motlauhtiaia, vmpa tlauhtiloia, yoã vmpa tlamacoia: auh no tlatlauhtiloia, in cioatachcaoan, in cioatciacanque, motlacauja, motlatlacauja, quitquj yn inchachan innetlacaujl.

Auh in teachcaoan, inteachcauh, tlaiacatia, in mauiztililonj, çan ichtaca in qujnnaoatia cioa, amo teixpan, aço ichan in qujchietiuh, anoço canapa in qujnaoatia: çan iuhquj, yn ichtacaquaia.

Auh in cioatl, çan oaliooalqujça, çan moiooalpoloa, oc ueca ioan in qujça:

auh intla aca ittoz, in momecatitinemj, ic tlaqualanjaia, ic tlaiolitlacoaia, ica necentlalilo, yca nenonotzalo, in vncan cujcacali:

vncan teixpan qujtlatzacujltia, ic qujtzotzocoltequj, muchi qujcujlia in ixqujch ytlatquj, yn inechichioal, yn itempilol: çatepan qujujujtequj, ocoquauhtica, vel qujhiiocaoaltia, qujquatlechichinoa, tlêtlecaleoa, haaquaqualaca, yn inacaio.

Auh yn oacelqujhijocaoaltique, yca oalmaiauj:

They said unto him:

"Go, my friend! Though thou art a brave man, a warrior, how may we care about thee? Wherever our foes come rising against us, may we die as brave men!"

And these were the words which they said unto him; and much else besides.

And thereafter, when they had cast him out, he slowly crept away, going backwards and on all fours, lamenting as he went. Thus he went off, nevermore to sing and dance with the others.

And the matrons cast out the woman. Nevermore would she take up the song and dance with the others. Nevermore would she clasp hands with the others [in dance]. Thus they dismissed her; the leaders of the maidens cast her out forever.

And the woman who had sinned evermore went alone. Never might she hope once again to sing and to dance with the others.

And the one whom they had punished because of the woman, then married her, and quieted the affair with her.

And before the real feast came which they called Uei tecuilhuitl, on the tenth day, when the woman [who was the likeness of] Xilonen died, her face was painted in two colors. Thus she was stained yellow about her lips, and her forehead *chili*-red. From her paper cap, which had four corners, hung quetzal feathers in the form of maize tassels; and [she wore] a wide neck band. Her neck piece consisted of many strings of turquoise. She wore a golden disc, as breast ornament. Her shirt and skirt had the water lily [flower and leaf design]. She wore princely sandals, carmine-colored sandals. Her shield and her rattle stick were *chili*-red. In the four directions she entered, or went down into, the sand.[7]

For this reason was it said, "She goeth into the sand": in this way she foretold her death—that on the morrow she would die.

She began the feast day when she entered Tetamaçolco. The second place where we went to arrive, we reached [to accomplish the ceremony], and it was a place named Necoquixecan. The third place in which she entered [the sand] was Atenchicalcan, and for this reason was it called Atenchicalcan—that here gushed forth the water, and also here faded away the

qujlhuja, 796x
Xiiauh nocne aço toqujchtli, aço titiiacauh, quen 684
timitztocujtlauja: çaçocan techquetzaqujuh in to-
iaouh, maça toqujch miqujcã: 836

yoan in tlatolli qujlhujaia, vel oc mjec.

Auh yno ica oalmaiauhque, ça iaiatiuh, chichicocoatiuh, ça xonauhtiuh, têtentiuh, ic centlatlalcauja, aoqujc teoan cujcoanoz.

Auh in cioatl çan qujtotoca, in cioatetiachcaoan: aoqujc no teoã cujcoianoz, aoqujc no tenaoaz, ic qujcennaoatia, qujcenmacaoa, yn ichpuchtlaiacanquj.

Auh in cioatl yn otlatlaco, iccenmaian tlatlalcauja, aoq'c ceppa motemachiz, yn oc ceppa teoan cujcoanoz.

Auh in ichoatl yn otlatzacujltiloc, yn ipampa cioatl, njman ic qujmocioaoatia, qujiauccujlia.

Auh yn aiamo aci in iquac ic uel ilhujtl, yn mote- 796x
neoa vei tecujlhujtl, yn iquac tlamatlacti, iquac
miquja, in xilonen cioatl, michchictlapan, ynic mi- [302]
chiuh yn itēco coztic, auh yn ixquac chichiltic: yia-
macal nauhcampa nacace, quetzalmjiaoaio, cozcape- 301
tlatl: yn icozquj chalchiujtl miecpantli, teucujtla-
comalli yn ipan mantiuh, yiaxochiavipil yoan ya-
xochiacue yhitzcac, ynochpalcac: yn ichimal yoã yn
ichicaoaz chichiltic, nauhcampa yn aquja anoço
xalaquja: [292 293]

ynic mjtoa xalaquj, ic qujmachiltia yn jmjquiz, 796x
in miquiz muztla:

in cemilhujtl conpeoaltia yn aquj, tetamaçolco, 796x
ynic vccan vncan in taciticatcan, tacito: yoan itocaio-
can necoqujxecan: ynjc excan vncan yn aquja, yn 805
atenchicalcan, ynic moteneoa atenchicalcan, ca vncan,
oalcholoaia yn atl, yoan no vncan oalpopoliujaia yn

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[7] Entering the sand was evidently a ceremony literally enacted, and logical in view of the attributes of the deities whose festivities were honored by it. The explanation in both Sahagún's Spanish text and the Aztec column is not explicit. The four places in which Xilonen entered the sand may be identified in modern Mexico City and are associated with water and sand. *Aquia* is probably an assimilation of *acquia*.—Angel María Garibay, personal communication.

x 796 wind. And the fourth place which she entered was
805 over there at Xolloco. [And] there she stopped.

[For] these were a part of, and carried together, the four year-bearers—Reed, Flint, House, and Rabbit. Thus do the year-bearers go describing circles, whirling around [as a measure of time].

x 796 When, at early dawn, Xilonen was to die, all during the night songs were sung after the manner of the women. Vigil was kept. Everyone passed the
[533] night watching; they slept not; the women remained sleepless. They sang the songs [of Xilonen].

And when day broke, then began the dancing. Verily, everyone—the leaders of the youths, the lead-
[552] ing warriors, and the valiant warriors bore maize stalks. These were named "bird banners."

x 796 Likewise the women danced—those who were with Xilonen. They were pasted with red feathers.
535 And their faces were painted with yellow ochre. Also
793 they colored their faces in two colors: about their lips they were yellow with ochre, and their fore-
[302] heads were stained with the red of anatta seeds.[8] [They bore] their wreaths of flowers upon their
[301] heads, and the leaders had garlands of the yellow flowers of the *Carophyllus mexicanus* [about their necks].[9]

These women were known as priestesses. They mingled not with the men, but remained at one side. They went describing circles, and enclosing Xilonen. They sang for her after the manner of women. These women were called "the hanging gourd."

And the warriors danced before [Xilonen], following a serpentine course.

x 796 And for this reason were [the women] known as "the hanging gourd": the two-toned wooden drum,
793 which they beat as they went, had tied to it a gourd,
[534] which was under the drum, which looked as if it were hanging beneath. They who struck the two-toned drum went carrying a little drum under their arms, which they beat, as they went, with rubber-tipped drum sticks.[10]

[534] And the priests, [who] attended them, went blowing horns; they blew shell trumpets as they went. And they went strewing, scattering, and casting incense as they went to meet Xilonen.

And the fire priest, who was to slay [Xilonen] as

ecatl: ynic nauhcan aquja, vmpa xolloco, vmpa ontzonquiçaia,

çã qujtocttaia, çan qujujcaltiaia, yn nauhtetl xiuhtonalli: yn acatl, in tecpatl, in calli, in tochtli, ynic tlaiaoalotiuh, ynic momalacachotiuh, in xiuhtonalli.

In ie iuh ioatzinco miquiz in Xilonen: cenioal in cioapan cujcoia, toçooaia, muchi tlacatl ixtoçooaia, amo cochia, mocochiçoloaia in cioa, quenaia quevilaia yn icujc.

Auh yn ie otlatuic, njman ic pena in netotiliz, vel ixqujch tlacatl in tiachcaoan, in telpopuchti, yn iiaque, yoan in tequjoaque, incicintopil: ynjn motocaiotia totopanjtl.

No mjtotia in cioa, yn itechpouja in xilonen, mopopotonjaia tlapaliujtica: yoan moxaoaia tecoçauhtica: no ic qujcotona, yn inxaiac, yn jntenco, tecoçauhtica: auh yn imixquac tlapalachiotica, ymjicpacxochiuh, inxoxochicozquj cempoalxuchitl yiacatiuh.

Yn iehoã yn, cioa, moteneoa cioatlamacazque, amo qujmonneloa yn oqujchti, çan nonqua mantiuj, cololujtiuj, qujtepeujtiuj in Xilonen: qujcioapãcujcatitiuj: in iehoantin y, cioa moteneoa tecomapiloa.

Auh in tiachcaoan ixpan mjtotitiuj, mococolotiuj:

auh ynic moteneoa tecomapiloa, ca in teponaztli in qujujtectiuj, itech çaliuhtiuh in atecomatl, yhicampa iteputzco ietiuh in teponaztli, iuhqujn pilcatiuh ic neci: in teponaçoa çan qujciacaujtiuh in teponaztontli in qujujtectiuh olmatica.

Auh in tlamacazque, tenanamjquj tlapitztiuj, tecciztli in qujpitztiuj: yoan yn iauhtextli in qujpipixotiuj, qujcecenmatiuj, qujtetepeuhtiuj, conjanamjctiuj in Xilonen.

Auh in tlenamacac, in tlamjctiz, vel mocencaoa, an offering, was richly arrayed and adorned. He bore an eagle claw device upon his back, which was surrounded by quetzal feathers. His holder was of eagle down in which were quetzal feathers. His flint knife was of gold. He carried a rosette on his back, which was made of paper, etc.

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[8] *Bixa orellana L.*, the anatta shrub (Clark, *op. cit.*, Vol. I, p. 6). Cf. also Seler, *op. cit.*, p. 151.

[9] "*Estas flores que se llaman cempoalxochitl, son amarillas y de buen olor*" (Robredo ed., Vol. III, p. 273). *Tagetes*, in Seler, *loc. cit.* See also p. 88, n. 15.

[10] Clark (*op. cit.*, Vol. I, p. 93, n. 2), writing of the *tlamacazque cuicanime* (chanting priests), says "The player is called the [illegible], and the drum, *teponaztli*. Made from the hollowed-out trunk of the *Lonchocarpus* [illegible] Benth., this drum has two notes; the rubber-headed drum-sticks are of [illegible]." Cf. also Sahagún's description of the tongue on the bottom (corresponding Spanish text).

A man [priest] carried the mist rattle board upon his shoulder; he rattled it in three places. And when they had come to the place where Xilonen was to die, then the fire priest came to receive her. Before her he set up the rattle board, and rattled it, and with incense went forth to receive her, and cast it toward her.

And then they took her up to the Temple of Cinteotl. First they laid her upon the back [of a priest] —not upon the offering stone, but rather she died upon [a priest's] back. And those who died upon [a priest's] back, they called "those who have backs."

Thereupon she met her fate and [the sacrificing priest] severed her head. When she had [thus] suffered, when he had slain her, then he grasped her heart and planted it in the blue vessel. They who were well experienced knew where they cast it, where they required it.

And then all ate, for the first time, *tortillas* of green maize. For the first time the cane of green corn was offered and for the first time chewed, and likewise amaranth greens were newly cooked and once more the sweetness of flowers—the *Carophyllus mexicanus* and tobacco flowers [—was smelled].

And at the Feast of the Great Lords, there was a dance which was the particular function of the women—old women, young women, mature women, little girls. The maidens, who had looked upon no man, were adorned with feathers and their faces were stained with paint.

Everyone made plain *tamales* and fruit *tamales* for themselves; they offered them as gifts to their gods.

And of the old men and the old women it was the exclusive privilege that they should drink wine. Never did a youth, a maiden, or a priest drink wine.

And if anyone was noted, great pains were taken that he be seized and put in jail, in the granary.[11] They all held council what might be done about it, and whether, perchance, they would punish him. [Evidence] was weighed; all discussed [his crime]. They determined whether [they would] show mercy; and if [they would] not show mercy, he was

muchichiua, quauhiztitl in qujmama, quetzalli ynic moiaoatiuh, quāmoloctli, yn itecomaio ietiuh quetzalli cuztic teucujtlatl yn itecpaio ietiuh, ytlaquechpaniouh ietiuh, amatl in tlachiuhtli, etc. 796x 793 [301 261]

Ce tlacatl qujquechpanoa, in aiochicaoaztli, excan in cacalaca: auh yn oacito yn vncan miquiz xilonē, njman quioalnamjquj in tlenamacac, ixpan qujoaltilquetza in chicaoaztli, qujcacalatza: yoan yiauhtli ic qujoalnamiquj, yuicpa qujoalchaiaoa. [534]

Auh ie ic contlecauja in cinteupan, çatepan conteca in tecujtlapan, amo techcac, çan tecujtlapan in miquja: auh yn icujtlapan mjcoaia, motocaiotia tepotzoa: 796x

njman ie ic tlacoti, qujquechtequj, yn otlacotic, yn ocontlatlatique, njman ie ic conanjlia yn iiollo, xoxouhquj xicalco qujoallalia: iehoā qujmati in machicetque catca in campa qujtlalia, in campa qujnequja.

Yoan iquac iancujcan qualoia, in xilotlaxcalli: iancujcan tlamanalo, iancujcan moquaquaia in oaatl: yoan iancujcan mopaoaci in oauhqujlitl, yoan iancujcan ynecu in suchitl, in cempoalsuchitl, in jeuchitl. [262 264]

Auh yn iquac in vei tecujlhujtl netotiloia, çan inneixcaujl in cioa, yn jlamatque, yn ichpopochti, yn iniolloco cioa cioapipiltotonti: in ichpopochti yn aiacan qujtta oqujchtli, mopotonjaia, motexoaia. [302]

Inqujch tlacatl motamaluja moxocotamalujaia: qujntlatlamanjliaia, in intevoan. [868 273]

Auh in ueuetque, yoan in jlamatque, çan inneixcaujl catca in tlaoanaia: çan njmā aiac tlaoanaia in telpuchtli, in tlamacazquj, yn ichpuchtli.

Auh intla aca, oittoc, vel iujuj ic oanoc, quauhcalco tlalilo, petlacalco: ipan nenonotzalo in tlein ipan muchiuaz, yn aço qujtzacutiaz nectitilo, neixpātitilo: qujpantia intla ie ynemac: auh intlacamo ie ynemac, 796x 273 689

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[11] See Plate 27.

X 796 condemned to die. Not now might he leave; no
273 longer was there help for him nor [now] a second
689 judgment; no longer had he hope.

When whosoever [had been tried] had been condemned, all were summoned at sundown, assembled, and set apart, that the words [of the judge] might be published everywhere.

It was said: "On the morrow they will die. All of the common folk will be moved. Some of those who drank we shall leave alone, that, verily, they may fall into fear."

They came with wrists bound together. They placed them in the midst [of the market place]. Thereupon the judges spoke, warning all, speaking of wine, which no youth might drink. Only when they matured, when they had become old, [might they drink]. And those who had youths, who already had maidens [as grown children], verily their privilege it was that they might drink wine.

[681] And thereupon, when [the judge] had delivered his judgment, then Moctezuma's executioners, his slayers, struck the backs of [the criminals'] heads. [The executioners were] the Quauhnochtli, Ezuauacatl, Tiçociauacatl, Tezcacoacatl, Maçatecatl, and
[644] Atenpanecatl.[12] These men were not noblemen, but only lesser officials,[13] who were under command, who were chosen and approved for their office [because of their] strength, vigor, and ingenuity, and because they spoke pleasingly.

And when [the drinkers] had been slain, then all who were reasonable were struck with terror and fright, so that they verily changed their ways. And those who were foolhardy and undisciplined, who could not be spoken to, the effeminate, the stupid—they only laughed; they only jested at the warning. They only listened to it lightly and ill. Not then did they note the words; not thus were they frightened of death.

And thereupon, when all had been slain, then all dispersed in disorder, raising a great dust, shaking out their cloaks—scattering, breaking up, dispersing, all going off to their homes. Then the place where they were became calm.

Here ended the celebration of the feast day called Uei tecuilhuitl.

tlatzontequjlilo, mjquiz, aocmo quiçaz, aoctle itzacujl, aocmo ichicomatl, aoctle ynetemachil.

In aq'n otznacatiloc, teutlacpa ic vetlalujlo, in necenquixtiloc, necentecoa, in çaço cãpa ic motenenaz, in jtlatollo:

mjtoaia, moztla micoaz, inqujch tlacatl oliniz in maçeoalli oqujcotin tiqujncaoa in tlaoãque, in ca maiiztli vetziz.

Mamalpitiuitze, tlanepantla qujntlalia: njman ie ic tlatoa, in tecutlatoque, tenonotza, itechpa tlatoa in vctli, in aiac qujz in telpuchtli: ça qujnjquac in otlachicalujque, yn oueuetique: yoan in telpuche, in ie ichpuche, vel innemac catca in tlaoanazque.

Auh in ie inhquj yn ontzonquiz, in tecutlatolli: njman ic qujncuexcochuiuj·xquj, yn itemicticaoan, in itequacaoan in moteçumatzin· in quauhnochtli, icnoaoacatl, ticociaoacatl, tezcac.acatl, maçatecatl, atenpanecatl: in ichoantin yn, amo tetecuti, çan achcacauhti, tlanaoatilti, tlaixquetzalti, tlaqualitalti, iollotlapaltique, iollochicaoaque, yoan iolloque, in vellatoa.

Auh yn iquac ie mictilo, ic necujtiuecho, ic mocujtiuetzi in tlacaqujni, in uel monotzanj: auh in iollotlaneliloque, yn atlanonotzalti, yn auel monotza, in tlacioaizcaltilti, in tzonteme, çan qujuetzca, çan qujcamanaloa in tenonotzaliztli, çan qujcamanalcaquj, çan caujlcaquj, avmpa qujtta in tlatolli, amo ic mauhca çonequj, in temjctiliztli.

Auh in ie inhquj, yn onmjcoac: njman ic tlatzomonj neacomanalo, teuhtli qujquetza, netzetzelolo, ceccemanoa, xitinoa, xixitonoa, moiaoa, viujloa, viuj yn jnchachã: njman cactiuetzi yn vncan onooaia.

Nican tlamj, njcan tzonquiça, inic ilhujtl muchioaia: yn jtoca Vey tecujlhujtl.

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[12] Quauhnochtli is the term given the heart of the sacrificed victim. See supra, Chapter 21. The others may refer to the towns from which the officials came.

[13] "Y de estos ministros no se elegían los senadores que regían los pueblos, sino unos oficiales más bajos de la república, que se llamaban [illegible] y [illegible] y [illegible], porque se tenían buena vida, por ser [illegible] y [illegible] decir palabras [illegible] y cosas de burla, y hablaban con [illegible] y [illegible]" (Robredo ed., Vol. I, p. 203).

Twenty-eighth Chapter, which telleth of the feast and the offerings which they made upon the feast days of the ninth month, which was named Tlaxochimaco.

The ninth month: it was known as "The Flowers Are Offered,"[1] and [like the others, it] also [consisted of] twenty days.

Two days [before the feast], when flowers were sought, all scattered over the mountains, that every flower might be found—various flowers, mountain flowers: species of dahlia, of *origanum*, a mountain variety of *tagetes*; the *nextamalxochitl*; another *origanum* species, a variety of *tigridia*, of *plumeria*; sweet-smelling mountain clover; *quauheloxochitl*, [which is a sweet-smelling flower in the form of an ear of maize]; a species of *magnolia*, another of *tagetes*, one of *cacalia*; one of *nymphaea*, as well as a red variety; and the white water lily.[2]

And when [these] were gathered, when they had come to the flowers and arrived [where they were], at dawn they then were strung together; everyone strung them. And when the flowers had been threaded, then [these] were twisted and wound [in garlands]—long [ones], very long, and thick—very thick.

And when they had been arranged, then carefully were they set down; they were handled with esteem, and cared for with reverence.

And when this was done, all the peasants came in a body to make *tamales* for themselves. At sundown they plucked turkeys and dogs, and also at sundown they singed them. Those were singed which would be needed on the morrow.

All were occupied. All remained sleepless, wakeful. In festive mood, all were diligent and busy thus making preparations.

And when morning broke, the temple guardians then ministered unto Uitzilopochtli; they adorned him with garlands of flowers; they placed flowers upon his head. And before him they spread, strewed,

Jnic cēpoalli on chicuei capitulo, itechpa tlatoa in ilhuitl, yoan in tlamanaliztli: in quichioaia in ipan ic cemilhujtl, ic chicunauhtetl metztli, in motenehoaia Tlaxuchimaco. 796x

Inic chicunauhtetl ilhujtl: motenehoa tlaxuchimaco, no cempoalilhujtl: [805]

viptlatica in suchitemoloa, necenmanalo in tepepan in tlatemolo in ixqujch suchitl, in nepapan suchitl, in tepepan suchitl, yn acocosuchitl, vitzitzillacasuchitl, tepecempoalsuchitl, nextamalsuchitl, tlacosuchitl, ocelusuchitl, cacalosuchitl, ocusuchitl, anoço socusuchitl, quavelosuchitl, iollosuchitl, tlalcacalosuchitl, cempoalsuchitl, acasuchitl, atlacueçona, tlapalatlacueçona, atzatzamolsuchitl. 796x 137

Auh yn omonechico yn ocaaxitico suchitl, yn oaxioaco, yn otlatujc, njmā ic moçoço, tlaçolo, tlaçoa: auh yn omoçoçoc, suchitl, mec momamalina, mjlacatzoa, vel viujac viujtlatztic, totomaoac, vel tomactic. 796x

Auh yn otlacencaoaloc, mec tlamatzin motlatlalia, vel momalhuja, momauizpia:

auh yn iquac muchioaia yn, yn ixqujch macehualli cenuetzi in motamalhuja, teutlacpa in qujujujtla totolti, yoā in chichime, no teutlacpa in qujnchichinoa, techichinolo, in monequizque ioatzico: [231 252]

neixpololo, acuchiztli nechioaltilo, necuchiçololo, yilhujnemoa, iuhqujn tlatlaciuj, netetequjpacholo, injc tlacencaoalo.

Auh yn otlatujc in ichoantin teupixque, njman ic ic qujtlamamaca in Vitzilopuchtli, qujsuchicozcatia, conicpasuchitia: yoan ixpan qujtetequjlia, qujtecpanjlia, qujujujpana, qujtetecpiloa, in ixqujch 796x 778 x 796 and long rows of all the varied flowers, the most beautiful flowers, the threaded ones.

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[1] Cf. Orozco y Berra (op. cit., Vol. II, p. [illegible]): "[illegible], Tlaxochimaco. El primero [illegible] por los de Tlaxcala. . . . El [illegible] Tlaxochimaco, palabra que Torquemada interpreta, cuando son dadas y repartidas las flores; mientras Veytia dice, cosecha de flores. Era la fiesta principal del mes, consagrada á Huitzilopochtli, [illegible] . . ." Clavigero (op. cit., pp. [illegible]) further writes ". . . adornaban de flores a todos los ídolos, [illegible] el nombre de Tlaxochimaco."

[2] See [illegible] ed., Vol. III, pp. [illegible]; Cf. also Rémi Siméon, op. cit., passim, and [illegible], p. 136 (where a few [illegible] equivalents are given). Some are described also in Nardo Antonio Recchi, *Rerum Medicarum Novae Hispaniae Thesaurus* (Rome: Vitale Mascardi, 1651).

778 Then flowers were offered to all the rest of the gods, to the images of the gods, [or] devils. They were adorned with flowers; they were girt with [garlands of] them; flowers were placed upon their heads, there in the temples.

Thereupon all together, in all the houses, the homes of the majordomos, the homes of the great noblemen, and the houses of the youths, they laid flowers out [before the idols]. And they spread them out in the homes of each and all.

x 796 And afterwards, when each had been ornamented, then there were feasting and drinking. Everywhere, 535 everyone ate; all were in a festive mood.

And when midday came, then all sang and danced—verily, they drew up all the youths; the masters and the leaders of the young men, the seasoned warriors, the fearless warriors, the Otomí.[3] Here in the god's courtyard there was dancing—in the courtyard of [the Temple of] Uitzilopochtli.

[701] And those who led [the dance] were the fearless warriors, the great warriors, each of whom was considered [equal to] a battle squadron, who were not laggards in war; who turned [the enemy] back, [whose exploits] wheeled them hence.

[548] Also the women danced—not the daughters [of onlookers, but] courtesans, harlots—who went between [pairs of the men], they were [all] stretched in a row, taken by the hand or grasped about the waist. They moved all in line they went winding to and fro, nowhere breaking the line, at no time loosing hands. They went in orderly procession.

[533] And the singers, who sang for them, who beat drums for them, who beat the ground drums, were quite apart [from the dancers]—to one side; they were upon a [counterfeit] house, upon the round [778] altar [or pyramid].[4] And the altar was completely round, round like a shield, like a millstone. And here, upon this, stood [the musicians].

And thus they danced: they did not leap, nor make great movements; they did not make dance gestures; they did not move throwing themselves about, nor dance making arm-movements, nor go bending their

nepapan suchitl, in tlaçusuchitl, in manquj, in tlamantli:

njman ie ic teuchimaco, cenvetzi in ixquichtin teteu, yn imixiptlaoan teteu, tlatlacateculo, teiuchitilo, teuchiapano, teicpacsuchitilo, in vncan in teteupan:

njman ie ic cenvetzi in noujan calpan, in calpixque inchan, in vevei pipilti inchan: yoan in telpuchcali, qujcentzacutimanj, qujcentzacutimomana in techachan.

Auh in ie iuhquj yn otecencaoaloc mec tlatlaqualo, tlaatlioa: noujan tlatlaqualo, yilhujtlamacho.

Auh yn oacic nepantla tonatiuh mec cujcoianolo, vel ixquich qujcencaoa, in telpuchtli, in teachcaoan, in telpuchtiaque, in tequjoaque, in quaquachictin, in otomj: vncan in netotilo in teuitoalco, yn itoalco Vitzilopuchtli.

Auh in teiacana, ichoantin in quaquachicti, in vevei tiacaoã yn iuhquj cecentecuti momatia, yn amo mitzacujlia iaoc, in tecuepanj, in temalacachoanj.

No ichoantin in cioa mjtotiaia, amo ichoan in teichpuchoan, ichoantin in mahaujltianj, yn avianjme intzatzalan mantiuj, inmatitech maantiuj, mocujtlanaoa, çan cenpanti, çan cenpantitiuj, mococolotiuj, acan cotonj, acan momacaoa vipantiuj.

Auh in cujcanjme, in qujncujcatia, in qujntlatzotzonjlia, qujnuevetzotzonjlia, çan nonqua, çan chico, caltech in manj, emomoztitech: auh in momoztli, çan iaoaltic, teujlacachtic, malacachtic, yn jtech, yn itlan manj.

Auh ynic mjtotia, amo chocholoa, amono ontlayiaoa, amo ontlayiauhtiuj, amo motlatlaztiuj, amo

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[701] [3] Here and elsewhere, the following equivalents are offered: [illegible]—fearless warrior; [illegible]—youth; [illegible]—master of the youths; [illegible]—ruler of the youths; [illegible]—leader of the youths; [illegible] or [illegible]—seasoned warrior. To a degree, such definitions are, perhaps, arbitrary. The suggested equivalents, however, are based upon the following passages from Sahagún (Robredo ed.): Vol. I, p. 292, and Vol. II, pp. 137, 307 ([illegible]); Vol. I, pp. 131, 168, 182, 199, 215, 289, 291, and Vol. II, p. 182 ([illegible]); Vol. I, pp. 168, 291, and Vol. II, pp. 310, 319 ([illegible]); Vol. I, p. 291 ([illegible]); Vol. II, p. 321 ([illegible]). See also Clark, op. cit., Vol. I, p. 94, on [illegible] and [illegible]; pp. 80, 116, on [illegible]; Vol. II, pp. 92, 95, 96, 136 on [illegible] or [illegible]; Garibay ([illegible], p. 303) on [illegible]; Seler, op. cit., p. 158 ([illegible]), p. 144 ([illegible]), pp. 144, 158 ([illegible]).

[4] Cf. Seler, op. cit., p. 158.

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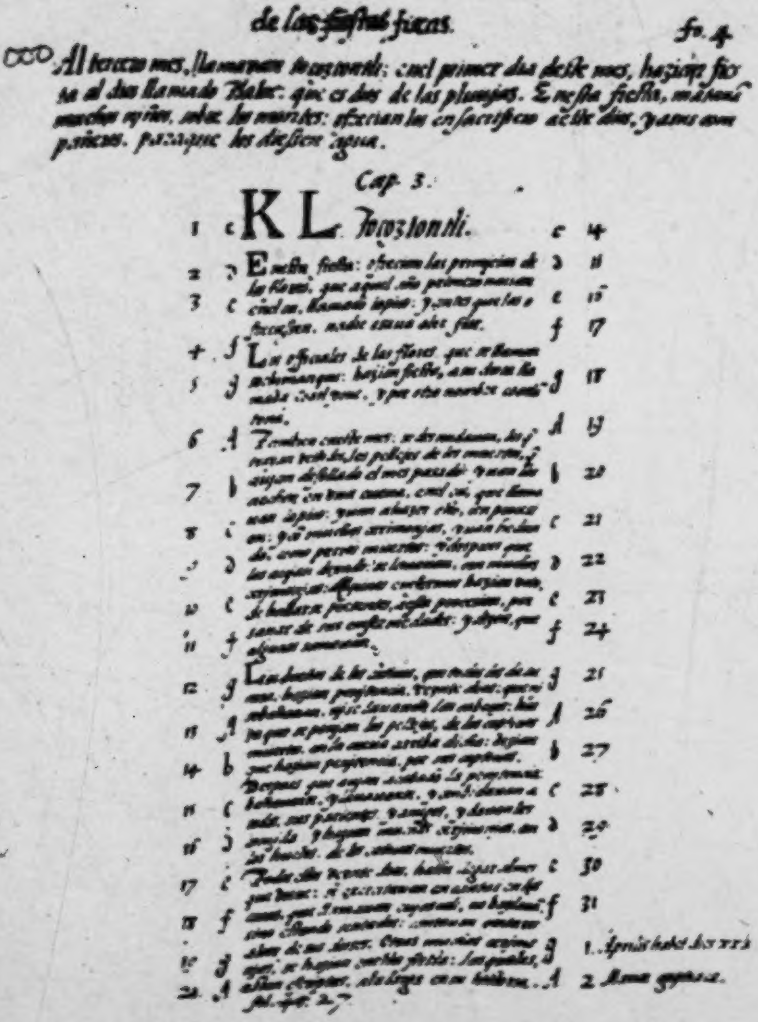
ILLUSTRATIONS

[p. 102 A]

3: Sahagun M-5 (1529-1590) 1951 NU7 Aztec NU7



de las fiestas fixas. fo. 4

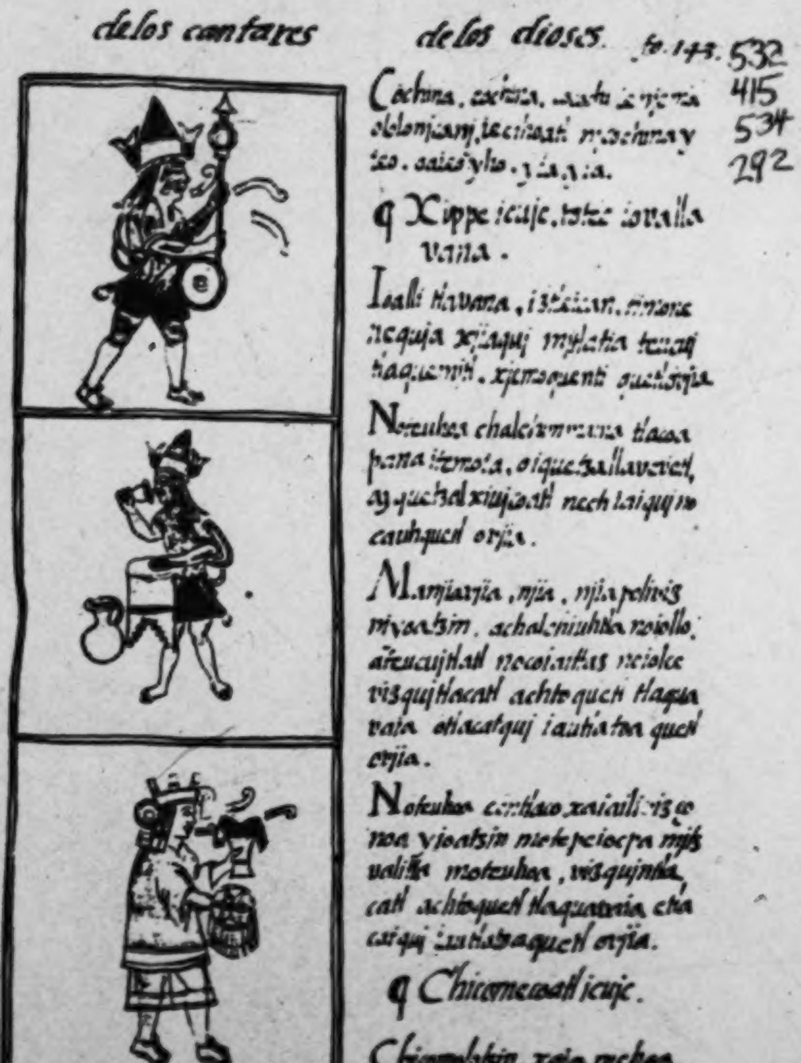
Al tercero mes, llamavan Tocoztontli: en el primer dia deste mes, hazian fiesta al dios llamado Tlaloc: que es dios de las pluvias. En esta fiesta, matavan muchos niños, sobre los montes: ofrecian los en sacrificio a este dios, y a sus compañeros. para que les diessen agua.

Cap. 3.

1 c KL Tocoztontli. c 4

Page from Florentine Codex (Chater 3)

[P. 102 B]



delos cantares delos dioses. fo. 143. 532

415

534

292

Xippe icuic

Chicomecoatl icuic.

Page from *Florentine Codex* (Appendix: Song of Xipe)

[p. 102 c]

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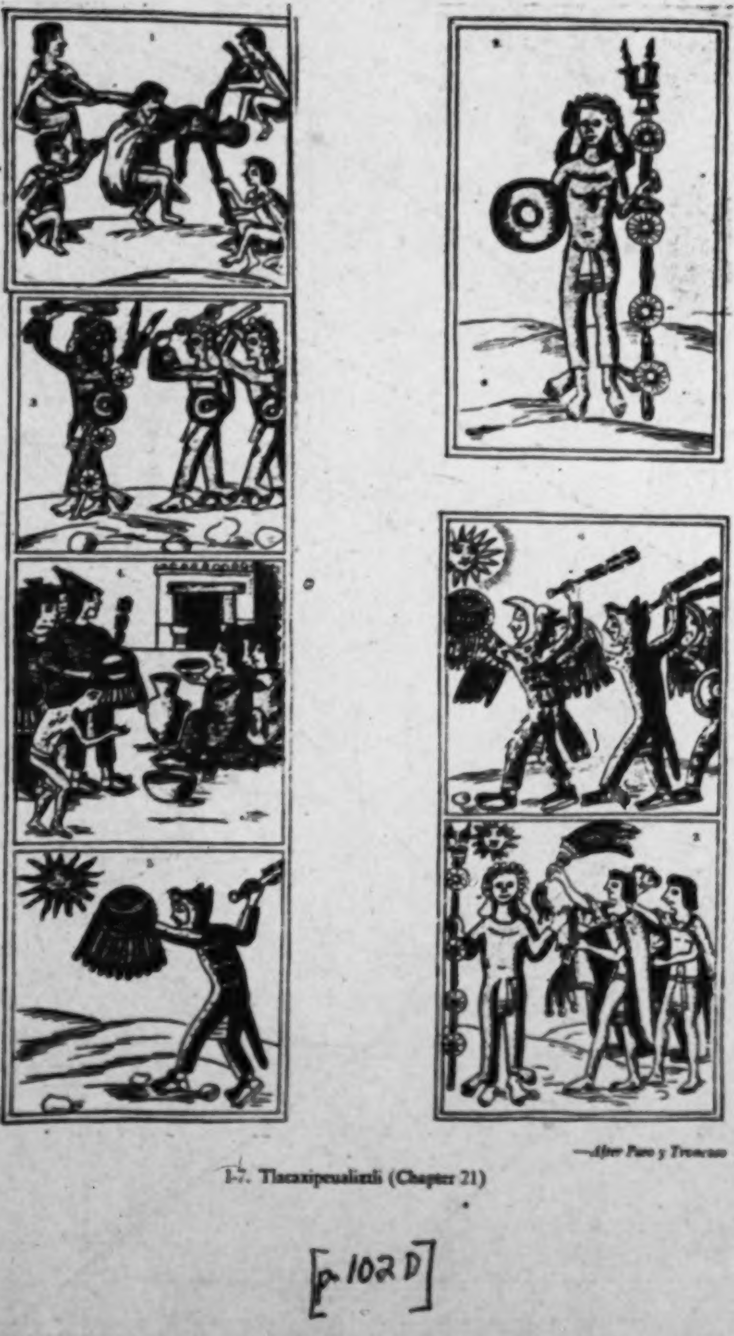
[445]



—After Paso y Troncoso

1-7. Tlacaxipeualiztli (Chapter 21)

[p. 102D]

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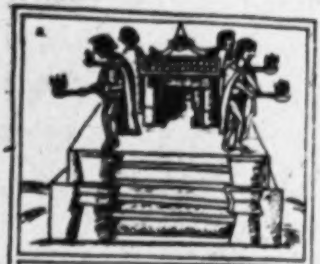

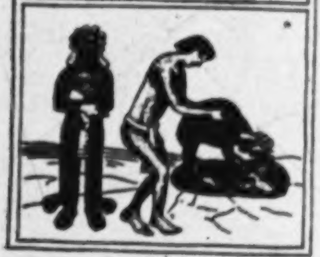

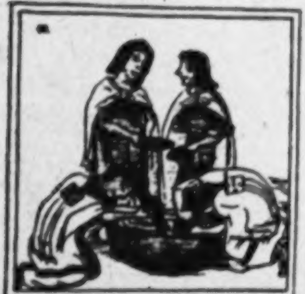

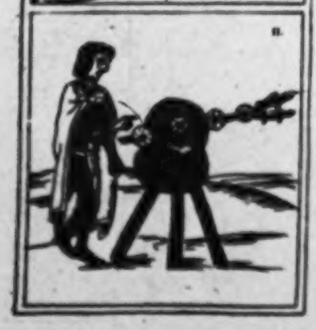

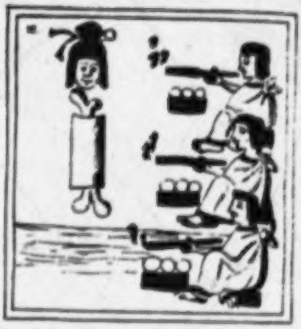

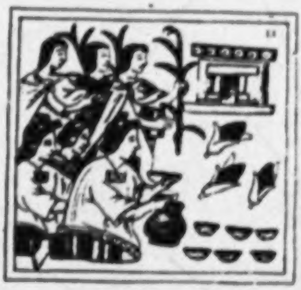

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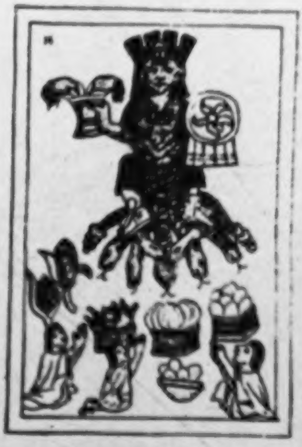

—After Paso y Troncoso

8-12. Tlacaxipeualiztli (Chapter 22)
13-14. Uei tozoztli (Chapter 23)

[p. 102 E]

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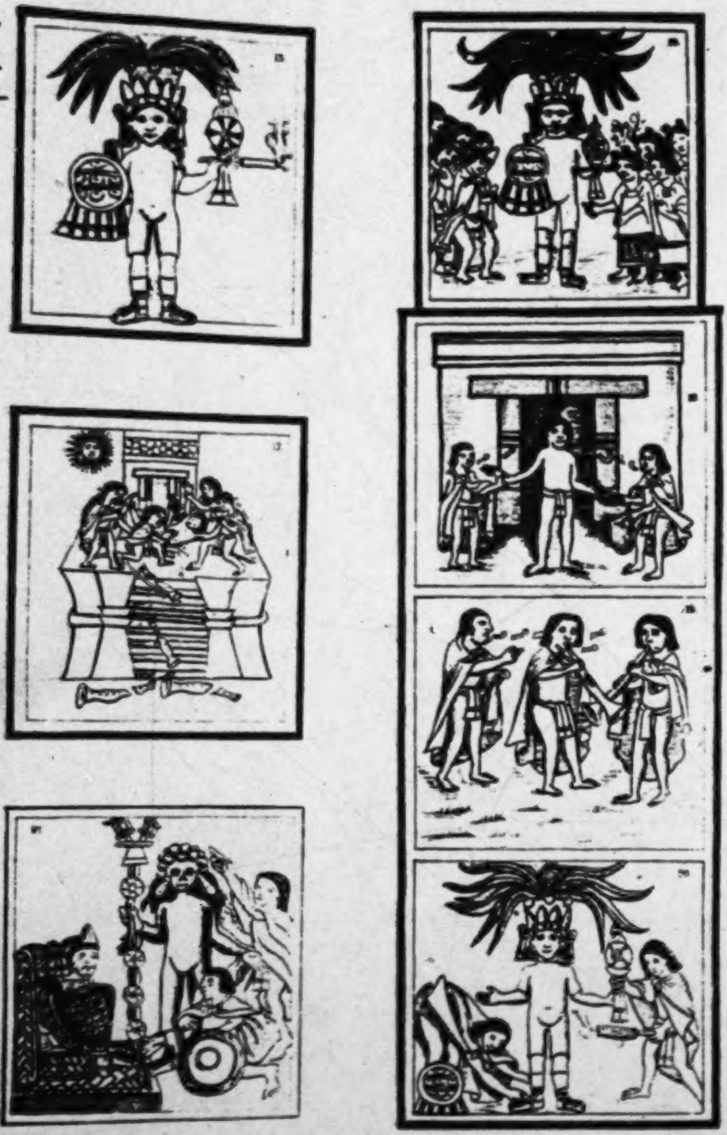

[534]

—After Paso y Troncoso

15-21. Toxcatl (Chapter 24)

[p. 102 F]

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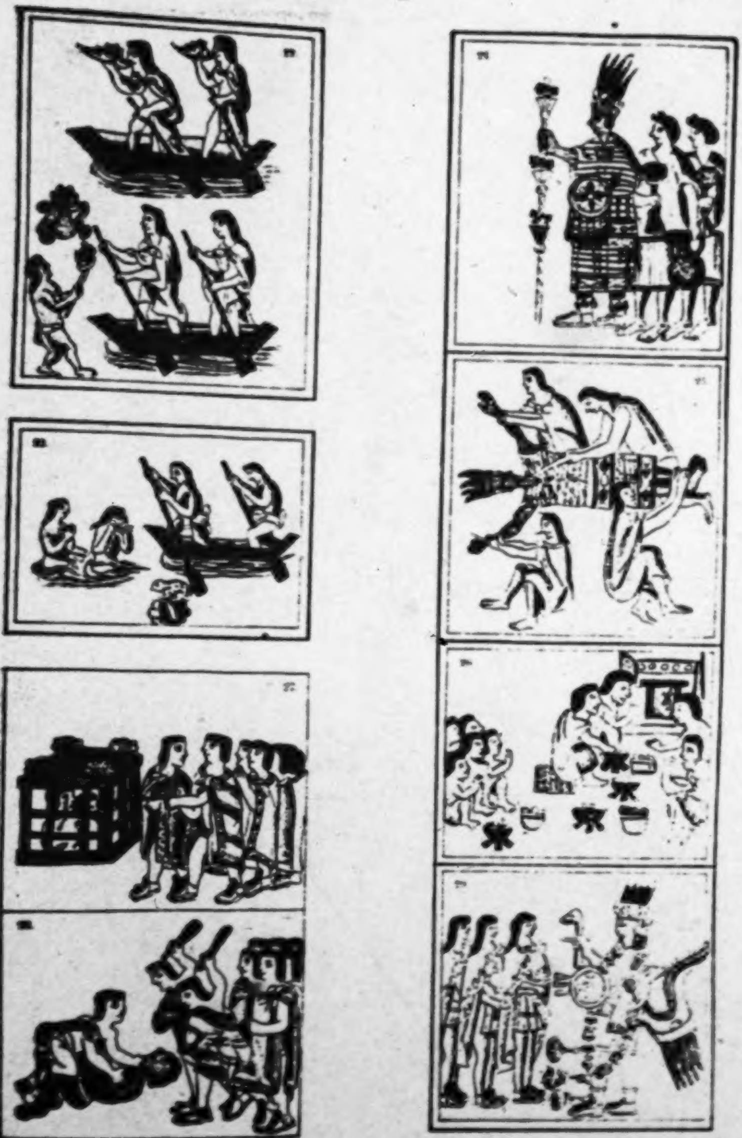

—After Paso y Troncoso

22-23. Etzalqualiztli (Chapter 25)
24-25. Tecuilhuitontli (Chapter 26)
26-28. Uei tecuilhuitl (Chapter 27)
29. Tlaxochimaco (Chapter 28)

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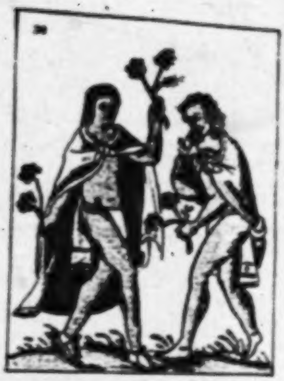

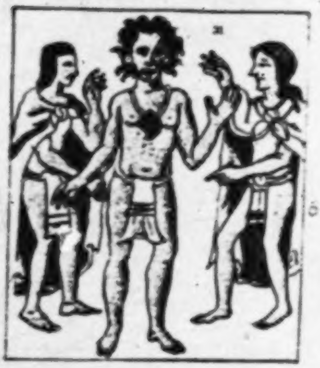

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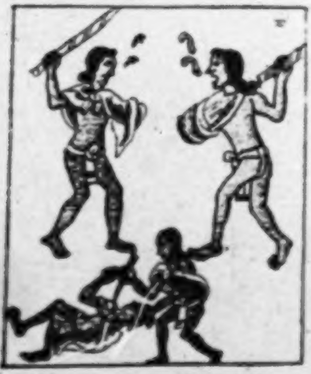

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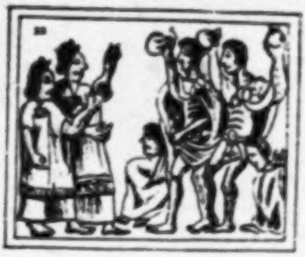

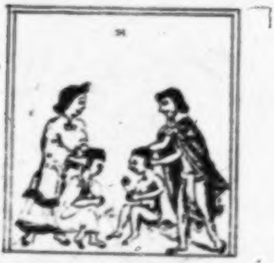

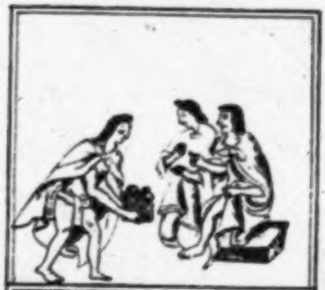

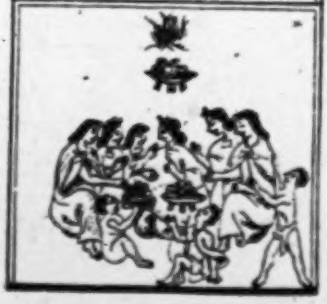

—After Paso y Troncoso

30. Ochpaniztli (Chapter 30)
31-32. Panquetzaliztli (Chapter 34)
33. Tititl (Chpter 36)
34. Izcalli (Chapter 37)
35-36. Ixcoçauhqui (Chapter 38)

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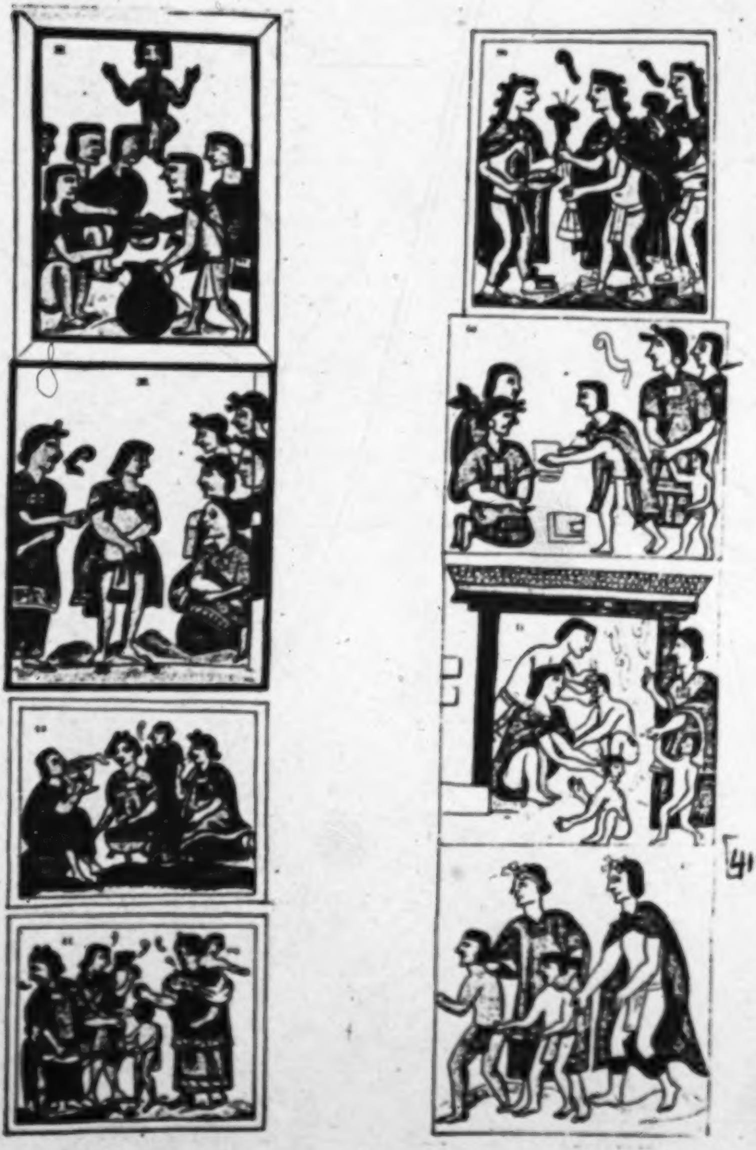

[415]

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37-44. Ixcoçauhqui (Chapter 38)

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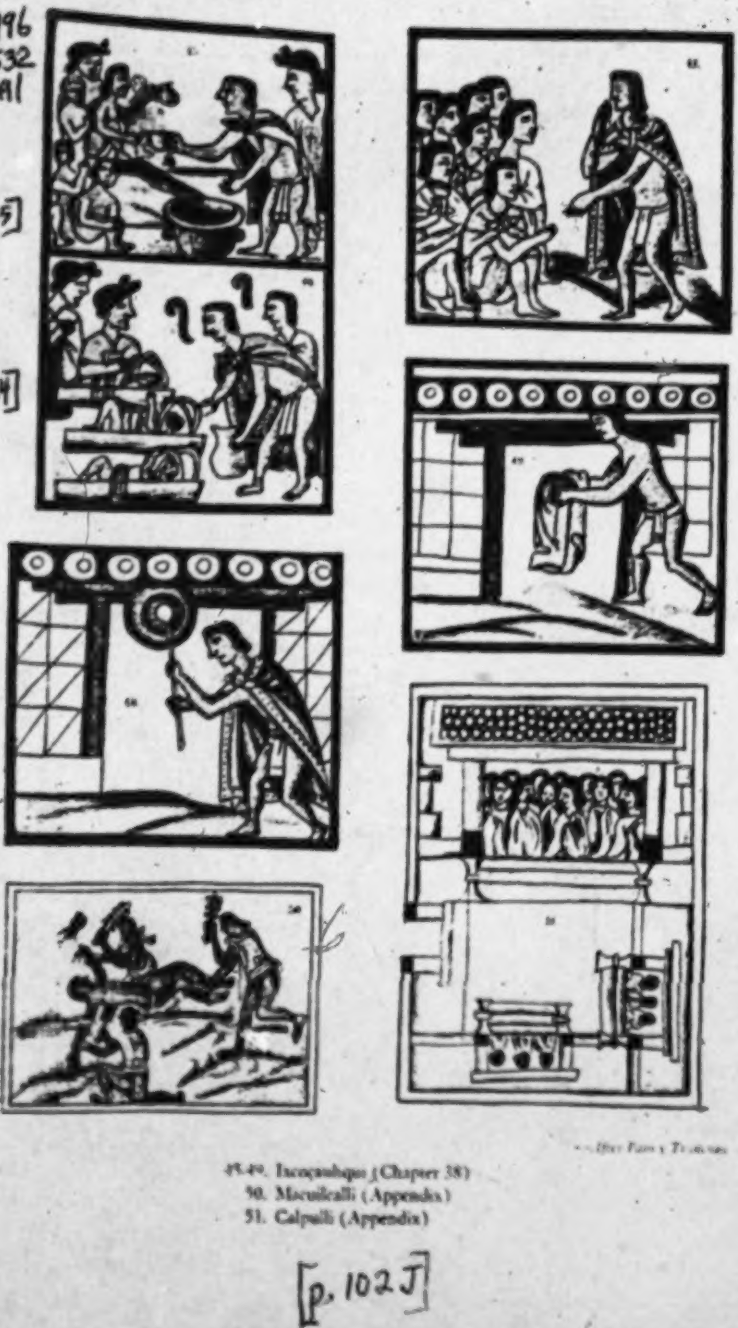

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45-49. Ixcoçauhqui (Chapter 38)
50. Macuilcalli (Appendix)
51. Calpulli (Appendix)

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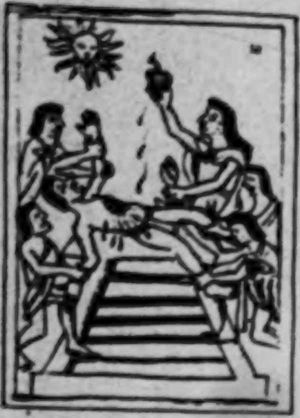

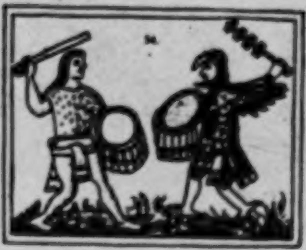

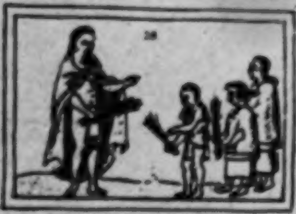

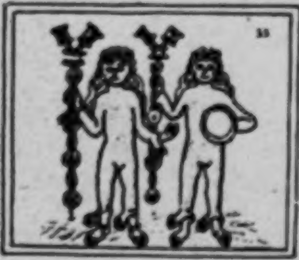

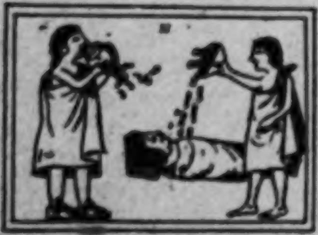

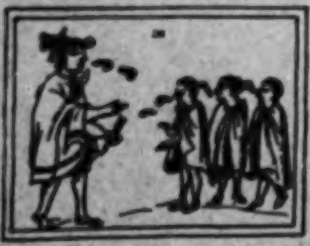

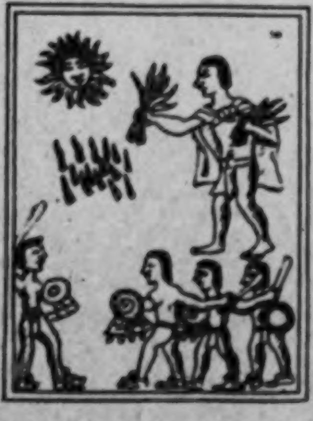

(After Paso y Troncoso)

52. Tlamictiliztli (Appendix)
53. Tlachpanaliztli (Appendix)
54. Tlauauanaliztli (Appendix)
55. Çacapan nemanaliztli (Appendix)
56. Neçacapechnemanaliztli (Appendix)
57. Tlatica tlaniliztli (Appendix)
58. Mimicatl teuhoatzin (Appendix)

[p. 102 K]

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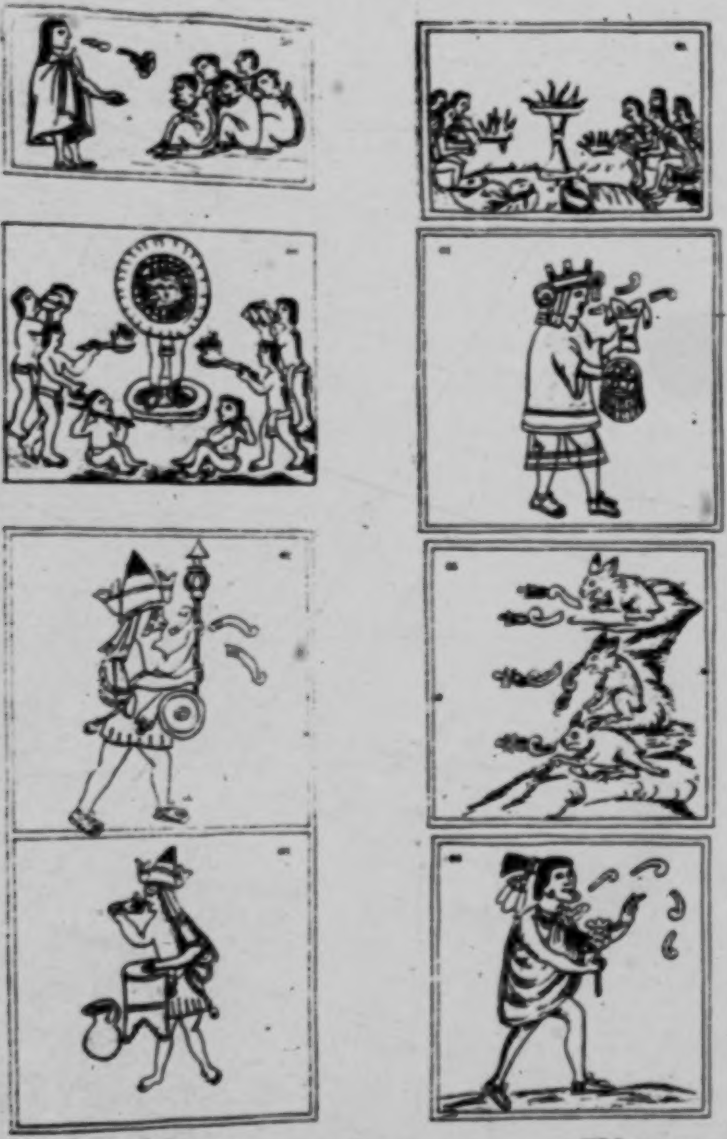

— After Paso y Troncoso

59. Tepan teohuatzin (Appendix)
60. Tlenamacaliztli (Appendix)
61. Iouallapializtli (Appendix)
62-63. Song of Xipe (Appendix)
64. Song of Chicome coatl (Appendix)
65. Song of the Totochtin (Appendix)
66. Song of Atlaua (Appendix)

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bodies nor whirling, nor wander from side to side, nor fall back.

Quite quietly, calmly, evenly, they kept going as they danced. Like a moving serpent was the dance. None disturbed, none intruded, none went out of place nor broke in.

And the women danced with arms about only the great,[5] brave warriors. And those who were only masters of the youths, not with [the women] did they dance, embracing them [about the waist].

And when all ceased dancing, only a little sun remained. When the sun was about to set, all dispersed and departed, each to his place.

And in all the houses there was singing. They sang to their gods—either Omacatl, or Chicome coatl, or Ehecatl, or Coatl Xoxouhqui. Everywhere there was song; song was widespread; war cries resounded; there were battle cries as song was sung; a great din of singing re-echoed.

[273] And only the revered old men and old women drank wine. And those who became drunk cried out at people or boasted of their manly deeds.[6]

momaiauiliztli, amo mopapachoa, amo momomalacachotiuj, amo mjc cuetiuj, amo tzinitzquiqujça:

çan yujan çan matca, çan tlamach yn iatiuj, yn mjtotiuj: olca çan coacuecueiotiuh, coatotiuh in netotiliztli, aiac tlaiiliuja, aiac tlacuecuetza, aiac tlapiciuja, aiac tlaitzacuia.

Auh in-cioa in q'nnaua, çan iehoantin in veuey tiacauan: auh in çan tiachcauan, amono iehoantin, amo qujnnaoa.

Auh in necaualo in netotilo, ça achi tonatiuh, ic oncalaqujz tonatiuh, cecenmanca viujloa.

Auh in novjian calpan, cujcujco, qujqujnjquicatia yn inteteuan: yn aço omacatl, anoço chicome coatl, anoço hecatl, anoço coatl xoxouhquj, nanachca in cujco, quimaacatimanj, in cujco, tlacaaucatimanj, tlacaaucatimanj in cujco, xaxamacatimanj in cujcatl.

Auh çanyioque, in veueintin, yoâ yn ilamatzitzin, in tlaoana: auh yn aqujn vel oiujntic, tecuacuilia, anoço moqujchitoa.

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[5] Or old (many).

[6] Cf. this phase of Tlacaxipeualiztli, Clavigero (op. cit., p. 1[illegible]) says: "Esta danza que duraba hasta la noche, [illegible] con el sacrificio de [illegible]"

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Twenty-ninth Chapter, in which are named the feasts and blood offerings which they made upon the days of the tenth month, which was called Xocotl vetzi.[1]

The tenth feast, that which [was called] "Xocotl Falleth," likewise was of twenty days. They concluded it on the twentieth day.

And when they implanted the *xocotl*,[1] [the Feast of] Tlaxochimaco had ended. They began at dawn; thus for the whole day was exhausted their strength. The overseer[2] shouted that they hasten; he cried out and called to them by name.

He said unto them: "[Use] all your force! Pull upon the ropes! Put strength to it! Exert all your might!"

And he who shouted became hoarse, as if his voice were cracked.

Earth was piled up, a mound of earth was raised,[3] that [the *xocotl*] might be lifted up in place; all exerted themselves; they took hold with all their force.

And the *xocotl* was twenty-five fathoms long. They stripped its leaves and branches; only its crown remained. When they had thus raised it, for twenty days it [waited] as they had brought it, not yet adorned.

And when twenty [days] had gone by, then verily came the celebration of the feast, "Xocotl Falleth." And when the feast was to be observed two days hence, once again they lowered [the *xocotl*]. Gradually, carefully they let it down; they took pains lest it break, crack, or snap. They brought it to rest upon wooden supports;[4] it was let down upon wooden supports, with much caution.

And when they had let the *xocotl* down in some manner, then all went home; all rested. And they piled up all the heavy ropes on the *xocotl*; they cast them back upon it.

Inic cempoalli on chicunauj capitulo, vncan motenoa in ilhujtl, yoan in neztlacaviliztli: in qujchioaia, in ipan ic cemilhujtl, ic matlactetl metztli: in mitoaia Xocotl vetzi.

Inic matlactetl ilhujtl, ichoatl in xocotl vetzi: no cempoalilhujtl vel qujtlamja, in cempoalilhujtl.

Auh in qujqquetza xocotl, oiuhialoa tlaxochimacotl, iuetzinco in qujpeoaltia, ic cemilhujtica vel ontlamj, yn jntlapaliuiz, tlacanacatimanj in tepan manj, in tlaciujtia, tzatzi, tetzatzilia:

qujmoa. Ixqujch amotlapal, xitlatilinjcan, ximotilinjcan, ximotlapaltilican:

auh in tetzatziliaia içaoacaia, iuhquj yn jntozquj tzatzaianja.

Molollhujaia, mocentlatilulcaujaia, ynic mocatiquetzaia, vel motlapaltiliaia, inqujch caanaia yn jntlapaliuiz.

Auh in xócotl, inje viac catca, cempoalmatl ommacujlli: muchi qujtepeviliaia in jmatzocol: ça yio in jncallo mocaoaia: inic iuhquj in oqujqquetzaque, cempoaltica in çan oqujvicaca, aiatle itlatquj.

Auh in oacic cempoalli: vel iquac ilhujtl in xócotl vetzi: auh in oqujuhvipta ilhujtl iez, oc ceppa qujteca, can jvian, çan tlamach in qujteca, qujmalhuja in ma cuetla, in ma natzin, in ma poztec: quauhtonmaçatl, quioalquechilitivi, quauhtonmaçapã in motecatiuh, cenca çan tlamach.

Auh ino quentel qujtecaque xócotl: njman ic cacalaca, necocevilo: auh in jnqujch vepanmecatl ipan cōtepeuhtiuhtlalia in xocotl, ipan contemauhtitlalia.

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[1] Garibay ("Relación breve," p. 303) translates *Xocotl vetzi* as "*El Xócotl viene a caer.*" Seler (*Einige Kapitel*, pp. 160, 161) has "*der Xocotl fällt herab*" for both [illegible] and *xocotl vetzi*.

In *Collected Works*, Vol. II, Pt. 3, pp. 54-5, however, Seler argues that Xocotl vetzi should have been celebrated as the feast of Otontecutli, god and ancestor of the Otomí, rather than for Xiuhtecutli. "For Otontecutli is the Xocotl, whose likeness was set up at the feast on the top of the tree. . . ." As evidence, Seler mentions the adornment of the xocotl and a passage from the *MS del Palacio* (cf. also Garibay, *op. cit.*, p. 303): [illegible] Otontecutli. Sometimes, Seler adds, the figure was a mummy bundle.

[2] In the Robredo ed., Vol. I, p. 190, Sahagún defines the duties of the [illegible] as "*los que tenían cuidado de recoger la gente.*" The corresponding Spanish text for Xocotl vetzi appears to use the term [illegible] as a synonym, here rendered into Spanish as [illegible].

[3] Cf. *Codex Borbonicus*, whose illustrations of this scene and others for the month Xocotl vetzi are in better accord with the text than the illustrations in the *Florentine Codex*.

[4] Although the *ç* in quauhtonmaçatl seems clear in the Nahuatl column, Sahagún uses *c* in the Spanish text, and defines the term as "*unos maderos atados de dos en dos.*" Probably the word is quauhtonmaçatl (cf. Siméon, *Dictionnaire*, *op. cit.*).

1 [i.e., a large tree. -analyst]

And upon the morrow, then the carpenters came forth and assembled as they arrived. They brought with them their tools; there were adzes and hatchets. Well they hewed and smoothed [the *xocotl*] where it had knots, where the limbs branched out, where it was uneven.

They hewed another pole five fathoms long. They joined it, [so that it would] strengthen the crown of the *xocotl*. They made the crown very even. They girded all the tip with ropes, fastening and placing [branches and pole] within the ropes.

And when this was done, thereupon the fire priests adorned it with papers. The old priests helped and also those who cast [victims] into the fire aided. These [last] were very powerful and tall—exceedingly tall and big. They were chiefs.

The first was named Coyoua; the second was named Çacancatl;[5] the third was named Ueicamecatl. As such were marked they who pressed ahead with adorning [the *xocotl*].

And the *xocotl* image they fashioned [as] of flesh; a dough of fish-amaranth seeds mixed with maize they formed [for this]. They provided pure white papers for it, which they set in place. They bore no design.

Upon it they set [these]: its shoulder sash of paper; its paper breech clout; its papers[6] designed with falcons; its wig made of paper; its *xocotl* shirts, [of which there were] two. These were not put on, but were attached to the tree, in two incisions. Likewise they placed in another incision large pieces of paper, wide—a yard wide—and ten fathoms long, reaching down one-half the length of the *xocotl*.

And also they made three amaranth seed *tamales*, pierced them with sticks, in three places, and set them upon [the image]. And thereupon they bound on the *xocotl* ropes half way up on the *xocotl*—ten [of them].

And when all made ready, thereupon they raised it. And then there was much crying out and shouting.

They said: "Go on, there, braves! Pull with all your force!"

Thereupon they went to setting it upright; they went about raising it [by using] the wooden supports and prying it with a lever. And likewise as it moved, as it proceeded to rise, there was much clamor, much shouting, great din.

Auh in otlatvic: njman oalhuj, oalnechicavi in quauhxinque, quijoalitquj, intlatquj oalietiuh in matepoztli, tlaximaltepoztli, vel quijpetlaoa, quijxi-petzoa, in vncan yiac, in vncã tzitzicujtztic, in vncã xixipochtic. 786x 778 [412 763]

Oc ce quijxima quauhcacatl macujlmatl: quijtlaçalhuja, quijtectia in jcpac xocotl, vel ollanivivilia in jcpac, in jcpapitzaocan, quijmecatecuja, quijmecacuja, quijmecacaictlantlalia.

Auh in ie iuhquj: njmã ie ic quijtlamamaca, in tlenamacac, tlapalevia in quequacujlti, no iehoantin tlapalevia, in tetlepãtlazque. Ententin, cenca chicaoaque, quaquauhtique, quauhticapopol, quauhchalpopol, tetecutin catca. [793]

In ce itoca: coioa. Injc vme, itoca: çacancatl. Injc ei, itoca: veicamecatl: iuhquija mjxpolotinemj, motequjmati in tlachichioa.

Auh in jxiptla xocotl, in quijnacaiotiaia: mjchioauhtzoalli quijtlaliaia, çan cenjztac in amatl in quijmamaca, in jxquich quijtlatlalia: amo ma tlacujlollo.

In jxquich quijtlaliaia: yiamanecapanal, yiamamaxtli, ixlotlama, yiamatzol, ixocovipil, ixocovipil, vme: amo onactica, çan quauhticoch caca: vme itzitziquijlpan: njman no centlalia oc ce itzitziquilpan, vevei amatl, patlaoac: injc patlaoac, cen iollotli: matlacmatl injc viac, itlacapan acitica in xocotl injc viac.

Auh no etetl tzoaliotl in quijchioa, quijquaquauhço: excan in quijquaquetza: auh njman ie ic quijilpia in xocomecatl, in vncan inepantla in xocotl, matlactli.

Auh in omocencauh: njmã ie ic quijquetza, njman ie ic tlacaoaca, tzatzioa:

quijtoa. Ma oconl tiacaoane, ximotilinjcan, ixquich amotlapal:

njmã ie ic quauhtlaquetztivi, conquechilitivi, in quauhtemamaçatl, yoan quijquaoxtiuh: auh in iquac ie iauh, in ie moquetztiquetzaiauh: cenca tlacaoaca, cenca tzatzioa, cenca chachalaca: [483 401]

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[5] Probably pronounced [illegible]. Cf. the Jourdanet-Siméon edition, p. 139.

[6] Reference could be to either paper or bark [illegible] in the Spanish text, Sahagún appears to favor paper.

x 796 778 And after that it was quickly lifted upright. Much did the earth stir, move, and swirl. Upon this, they cast stones in [the hole]—all these round rocks—throwing in large stones, pouring them in. And when [the space] was filled with stones, then it was covered with earth. Thereupon each went to his house; all was quiet and calm.

x 796 [302] [237] [293] And thereafter came out the captors [with] their captives, who were to be cast into the fire. [The captors] were well arrayed and adorned. They were painted with yellow ochre; their faces were stained red. They bore upon their backs butterfly devices made of red *arara feathers*. And their shields [were decorated with] lower legs[7]—those of either eagles or ocelots. These were designed on this shield in feathers. Hence were these named "shields with legs."

[535] [301 302 292] And so they were dancing with the captives; they went winding back and forth. Thus they proceeded by twos. The captives, they who were to be cast into the fire, also danced. They covered their bodies with white clay; they had paper breech clouts and paper shoulder sashes; then they had their paper wigs, and they decked their heads with feathers. They had feather lip plugs; they were stained bright red about the mouth; they were stained black in the hollows of the eyes.

And when the sun set, then it all ceased, and they shut the captives in. And the captors departed. There in the same place reposed those who owned the captives. They guarded their captives.[8]

And then they started holding a vigil for them. It was already far into the night when the old men, those of the tribal temple, to which they belonged, departed. And when they ended the vigil, it was midnight, in the deep of night, when night divided in half.

[302] [413] After that the captors then took [some of the captives'] hair; they took hair from the crowns of the captives' heads—a little of the captives' hair, [which] they cut from the crowns of their heads. They bound the ends [of the locks of hair] with bright red thread, to which were attached two heron feathers, forked. And the obsidian knife with which they cut the hair they named the "falcon nail."

[415] After they had taken [the hair], then they put it into a small, woven reed basket, called the "hair basket." This hair basket the captor carried to his

auh in ie iuhquj ommoquetztivetzi, vel tecujnj in tlalli, vel olinj, yoã comonj: in ie ihuquj, njmã ie ic qujtetema: muchi ichoatl in teololli, in vevei tetl conmaia, contepeoa: auh in omoteten, njman ie ic motlalpachoa in panj, njman ie ic vivilõa, cacalaca, cactivetzi, cactimomana.

Auh njman ie ic valqujça in tlamanjme: in inmalhoan, in motlepantlazque, vel mocencaoa, mochichioa, motecocauhaltia, mjxtlapalhuja, in qujmama tlavitztli, papalotl: çan cuecalin in tlachiuhtli: yoã in jchimal tetepontli, aço quauhicxitl, anoço ocelomatetepontli, in vncã chimalpan icujliuhtica, hivitica: ic motenea in chimalli, tetepontli:

ic mjtotitivi, momalitotitivi, momamãtivi: ic vmpatitivi in mamalti in motlepantlaçazque, no mjtotitivi, qujntiçavia, imaamamaxtli, imamanecpanal, njmã ie imamatzon, qujnquapotonja; imjvitençac, motenchichiloa, mjxtentlilcomoloa.

Auh in oncalac tonatiuh: njmã ie ic mocacaoa, qujncalcaquja in mamalti: auh in tlamanjme vivi: çan no vncan onmotlalia in maleque, qujnpia in inmalhoan.

Auh in peoa in qujntoçavia, ie tlaquauhiova in qujça: ichoantin in calpolvevetque, in calpoleque, in vncan povi: auh in mocacaoa in tetoçavia, iovalnepantla, iovalli itic, ioalli xelivi:

in ie iuhquj, njman ie ic tetzoncujva, in tlamanjme: qujntzoncuj in mamalti, inquanepantla, aqujton intzõ in mamalti, qujntequjlia in inquanepantla, chichilicpatica qujcujtlalpia, aztatl itech ca, vme, maxaltic: auh in jtztli injc qujtequja intzon: qujtocaiotiaia, itztlotli:

in ie juhquj in oconcujque, njmã ic cõtema petlacaltonco, itoca: tzonpetlacalli: inin tzonpetlacalli, qujvica in jchan tlamanj, aco qujpiloa, ic monextia in house and hung it high, that thus it might be shown that he had taken captives; that thus his manly exploits might be boasted. Always it hung from the roofing of the house, from the roof beams. It never came down until the time that he died.

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[7] Literally, bone. [illegible], however, renders [illegible] as this.

[8] The context suggests a distinction between [illegible] and [illegible].

And when they had cut [the captives'] hair, the owners of the captives slept but little. They guarded and watched them well; [for] it was their duty, their office, [to guard] lest those who were to be cast into the fire should flee.

And on the morrow, at dawn, thereupon they ranged [the captives] before the skull frame. And as they stood in order, then a man [priest] took off and pulled off the backs of [these] others their banners and their paper adornments—also perchance their wretched little cloaks—and placed them in the eagle vessel, where they burned.

Thereupon, of all the captives, who followed, they continued to place their banners and their little cloaks [in the fire]; there they all burned up. For now at last they were indeed to depart forever from the earth; futilely they stood in order. They awaited the end, for in truth now their hour had come.

And here they awaited Painal,[9] the envoy of Uitzilopochtli. And when Painal came, thereupon he ascended to the place where men were sacrificed,[10] where the unhappy captives were to suffer. And then, no sooner had Painal come than he then descended [from the pyramid]; a man [priest] brought him down, carrying him down under one arm. He who brought him down was called his father, or his elder brother. And when he descended, he came before and into the presence of the captives.

A second time Painal quickly went up. And a captor stood there, awaiting him. Then the captor seized [the captive] by the head,[11] grasping in his hand[12] [the hair of] the crown of his head. Then he went off leading him; and when they reached the foot of the pyramid steps,[13] there [the captor] left the captive.

Then those who cast men into the fire descended and came to seize him. First they threw incense in his face; then they bound his wrists, bringing his hands behind his back, and they bound his ankles.

ca tlamanj, ic moquichitoa, muchipa pilcac calqua, itech in calquavitl, aic oaltemo inquich cavitl in mjquja: 796x

auh in oenzoncujque oc achi concochi, in maleque: vel quijmpia, vel quijmjxpia, vel imjx intequjuh, in ma choloti in motlepantlaçazque.

Auh in otlatvic, in otlatlalchipaoac, njmā ie ic quijntecpana, tzompātli ixpan: auh in ie tecpantimani, njman çe tlacatl conmpeoaltia, quijmonpeoaltia, quijmontzinpilinja in oc cequjnti: in jpan yoan in jamatlatquj, yoan in aço itilmaçoleizin contlalia quauhxicalco, vncan tlatla. [415]

njman ie ic mochintin ōtiimanj, onmotocatimanj in mamalti, contlalitimanj in impan, yoan in intilmatzitzi, vncan centlatla, ca ie iccen cōcaoazque in tlalticpactli, çaçan ie vncā tecpantimanj, quijchixtimanj in immjquiz, ca nel ie otlaimmātic:

auh vncā quijchixtimanj in Painal, in jxiptla vitzilobuchtli. Auh in jquac oacico Painal: njman ie ic tleco in tlacacouhcan, in vncan tlacotinque, mamaltzitzinti: auh in ie iuhquj: çan tequjtl onaci in Painal, njmā ie ic oaltemo: çan ce tlacatl in quijoaltemovia, quijciacaviliuiz: inin quijoaltemovia, motenehua jta, anoço iach. Auh in oaltemoc: imjxpan oalquijça, imjxtlan oalquijça in mamalti: [778]

ie no ceppa tlecotivetzi in Painal. Auh in tlamanj, ça iquijcac, quijchixticac: njmā ie icpac conana in tlamanj, amatica in cōtzitzquja, in jquaciolloco: njmā ie ic quijvicatiuh; in oc axitito in apetlac, vncā quijcaoa in malli:

njmā ie ic oaltemo, in tetlepantlazque, quijoalana: achtopa, quijxiiaualtemja, çatepan quijmailpia, icampa quijviviquilia in jma, yoan quijcxilpia:

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[9] It is to be understood that Painal was an image carried by a priest who, in this passage and those following, climbed up and down the steps carrying the image.

[10] In both Nahuatl and Spanish columns, and in Seler (op. cit., p. 168), the spelling is [illegible] ("wo Menschen geopfert werden," according to Seler). The context appears to favor [illegible]. Cf. corresponding Spanish version in the Robredo ed., and [illegible] in [illegible], op. cit.

[11] [illegible] in Seler, op. cit., p. 167, n. 1, 2.

[12] On apetlac, see p. 47, n. 16. Sahagún (Robredo ed., Vol. I, p. 191, and Vol. II, p. 303) writes of "el rellanamiento del cu que se llamaba apetlac, que se decía comúnmente las gradas," and "las gradas abajo . . . donde estaba la mesa o apetlac del cu."

x 796 Thereupon they took him upon their backs and thus carried him up. And when they had gone to carry him up,[18] then they cast him into the fire. All at once the cinders shot up, billowing greatly.

And the body of the brave warrior then writhed; blisters quickly formed, and billows of smoke at once rose [from his body].

Then the old priests forthwith seized and drew him forth; they stretched him out upon the offering stone, and cut open his breast, splitting him open. Then they cut and tore out his heart, and cast it before Xiuhtecutli, the representation of fire. And in this same manner died all the captives whom Painal came to deliver up.

And afterwards, when they had slain the brave warriors, then all dispersed; all departed and went to their homes and feasted, and it was a day of rejoicing.

And [as for] Painal, his old [priests] then carried him, encircling and crowding around him as they went. They escorted him and placed him in his place, where he was guarded. And having come to leave him, then they descended, in order. And when they had arrived at the base, then they dispersed; they departed to their dwellings and there all ate.

And afterwards, when food had been eaten, then all came forth and assembled—all the men, the youths, and the boys, the small boys—those with a tuft of hair at the back of the head. All took their places.

[535] Then was begun the song and dance, at midday. In this manner was it danced: the serpent dance was performed. Between [the men] went the women, as hath been related. The courtyard was well filled, packed full, crowded; none could come out from the crowd; there was a great jostling of people.

And when they tired [of this], then all abandoned [the courtyard] and there was shouting. Then they hied forth to where stood the *xocotl*; there was much trampling; all hurried; there was a great press of people.

[411] And the masters of the youths kept people away [from the *xocotl*]; their pine staves lay in their hands. They held not back as they struck; they held not back their staves as they laid about. And those who little by little, one by one, broke through violently as [the others] held them back, thereupon all [these] pulled upon the ropes, the heavy ropes.

njman ie ic iquechpan concaoa, injc quitlecavia: auh in oqujquechpantlecavico, njmã ic contlaça in tleco, cẽcalli moquetztivetzi in nextli, vel molonj.

Auh in tiacauh njmã ie ic cuecuepoca in jnacaio, aquaqualacativetzi, yoan tletlecalcotivetzi:

njman ic contentivetzi, convilantivetzi, in quaquacujlti, quijoaltoca techcac, conteltoquj quijoaltitlapana in jielchiqujuh: njmã ic concotona, contlatzcotona in jiollo; ixpan cõmaiavi, in xiuhtecutli: in jxiptla tletl: auh çan ie mochivi in momjqujlia in mamalti, qujmoalçaçaca in Painal.

Auh in ie iuhquj, in otlanque tiacaoan njmã ie ic tlaxitinj, vivilca viloa in inchachan, tlatlaqualo, ilhujtlamacho.

Auh in Painal, njmã qujvica, cololhujtivi, qujtepevitivi, in jveveioan, concaoa, contlalia in jiian, in jpieloian: auh in ocõcaoato, njmã ie ic oaltemo, oalcenpantitivi. Auh in oacico tlalchi: njmã ic momoiaoa, vivi in inchachan ontlatlaqua.

Auh in ie iuhquj motlatlaqualoc, njmã ic oalhujloa, oalnenechicolo, ixqujch tlacatl in telpochtli, yoan in telpopochtotonti, in telpopochpipil, in cuexpaltotoneque, in cuexpaltzitzinneque: ixqujch qujcencaoa:

in jquac peoalo cujcoanolo nepantla tonatiuh, inic netotilo, necocololo, innetzcalan memantivi in cioa, in juh omjto, in jtoalli vel temj, vel cacatzca, vel tzitzica, aoc vel tetlan quijzoa, cenca nepapatzalo.

Auh in otlatziuhque nimã ie ic necacaoalo, njman ic tlacaoaca: njman vmpa onxoqujvi, in vmpa icac xocotl: vel neqjqueçalo, vel netotochalo, vel nepitzmamalioa.

Auh in teachcaoan, tetzaqua, imocoquauh in inmac ocoac, amo motlamachvia injc tevitequj, amo ilotí in inquauh injc tevitequj: auh in oquezetel, in oquetzeltzin in oqujnpetlatiquiuhque tetzaqua: njmã ie ic muchi motilinja in mecatl, in vejãmecatl:

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[18] Probably *oquiquechpantlecavico* is meant.

Then they climbed up the ropes. On one rope mayhap twenty climbed, like a cluster hanging upon it. Not all reached the point; only some reached the top. The one who led grasped the *xocotl* image, which was made only of a dough of amaranth seeds. He took all—its shield, arrow, dart, and dart-thrower.

And the amaranth seed dough [*tzoalli*] he scattered down so that they fell to the ground upon those [who watched]. All who stood below looked up. When the amaranth seed dough fell, all stretched forth their hands and shouted as if there were a fight. Some took its head ornaments of amaranth seed dough, which he also scattered upon them. They were carried off by those below.

And when this was done, then he who had captured the *xocotl* [image] came down. When he descended and reached the ground, then they seized him; the old men [of the temple] took him up to the place of sacrifice and offered him gifts. And all thereupon pulled upon the ropes, exerting themselves greatly, verily destroying the work. And the *xocotl* then fell to the ground, raising a cloud of dust, breaking into pieces. Into three or four sections it quickly broke apart.

Upon this, all then went; all was quiet and left clear. And then they accompanied the captor of the *xocotl* to his house, and arrayed him in a brown striped cloak edged with a feathered border.

And if one were a captor [of the *xocotl*], he might well thus array himself, wrapping about him [such a cloak]; none might therefore dispute him [the right]. But if one were not [such a] captor, he might only keep one in his care. And mayhap he might sell it when he was poor or sick.

And thus they accompanied him to his home; two old priests went carrying him, taking him by the arms. Behind came the priests, blowing horns for him as they went, sounding shell trumpets for him. And he bore upon his back his shield. And when they left him, then they returned [to the temple].

Thus in truth ended here, [thus] concluded, the feast day.

njman ie ic tlecoa in mecatitech: in ce mecatl, aço cen tecpantli in jpan tleco, iuhquin tlapipilcac: amo 796 [481] muchintin in vmpanvetzi, çan quezquintin in vmpanvetzi, in aqujn iacattiuh, vel icuitl caci in xocotl ixiptla, çan tzoalli: muchi quicujlia in jchimal, in jmjuh tlaneçoalli, yoan yiatlatl.

Auh in tzoalli, vmpa quijoalhvetzpeoa, tepan quijoalcecẽmana, muchi tlacatl, onacopatlachia in tlatzintlan manj, in jquac oalhuetzi tzoalli muchi tlacatl maçoa, iuhquin ipan nemjmjctilo, iuhquj tlatlacaoaca: no coquijntin onnaci, in jztoconol in tzoalli, no tepã quijoalcecẽmana, namoielo in tlatzintlan.

Auh in ie iuhquj njmã: njman ie ic oaltemo, in xocomanj: in oaltemoc, in otlalnitechacico: njmã ie [431] ic conana: in tlacaoaque, vmpa quijtlecavia in vevetque, vmpa quijtlauhtia: auh in jxquich, tlacatl, nimã ie ic quijtilinja in mecatl, vel netilinjlo, vel oatlamj in tlapaliviztli: auh in xocotl, njmã ic vetzi tlalpã, tlalipotocaciuetzi, popotectivetzi, aço excan, anoço nauhcan quijxtivetzi.

In ie iuhquj, njmã ie ic vivilon, cactivetzi, cactimomana: auh çatepã, concaoa in jchan in xocomanj, [292] ic caquena camoçalli in tilmatli, tenjvivavanquj.

Auh intla tlamanj, vel quimoquentiz, vel quimolpilitinemjz, aiac ic quijtlatzovilia: auh intlacamo tlamanj, çan quijmotlatiliz, çan ipiel iez: auh anoço quijmonamaquiliz, in jquac ie motolinja in jcocolian.

Auh injc ocaoa ichan: cuauhtivi, quijtzitzitzquitivi yiacolpã; in quaquacujlti: vmentin, icampa mantivi tlamacazque, quijtlapichilitivi: ichcatl in tecciztli [534] quijpichilitivi: yoã quijmamatiuh in jchimal. Auh in oconcaoato, niec oalmocuepa:

ic vel oncan ontzonquiça, ôtlamj in jlhujtl.

x 796 Thirtieth Chapter: here are related the feasts and the ceremonies which were performed on the days of the eleventh month, which was named and known as Ochpaniztli.

The eleventh feast was known as "The Sweeping of the Way."[1] At this time the actual feast had not yet arrived. For another five days nothing was done; there was then no activity. And when five days had passed, then began the hand-waving dance—when there were fifteen days before Ochpaniztli. It was carried on for eight days.

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And thus they danced the hand-waving dance: All were arranged in order; four rows were formed; all formed four lines. Thus they danced: They went marching only in circles; their hands were filled with Tagetes flowers and branches, which they went grasping in either hand.

They did not sing; none called out; they went in complete silence.

[273] But if some mischievous youths became drunk, they imitated the ground drums. As the ground drums roared, just so they went about doing. [The dancers] went moving their hands here and there; they moved in equal rows. None broke ranks; none turned [another] from his course; none went astray.

And when the hand-waving dance began, it was already near sundown. And when all ceased, the sun had already set. And when eight days had passed, then began the mock-battle [of the medicine women], which they carried on for four days before the house of song and dance.

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In this manner and in this way proceeded all the medicine women—old women, maidens, and some of the harlots:

They were divided [into two bands. The likeness of] Teteo innan went with a certain number [of them, and] as many more went opposing her, skirmishing against her, [that] thus they might banish her sad thoughts, her sorrow; [that] they might amuse her and cause her to laugh; that she might not be sad. For if she should weep, it was said, it would be an omen of evil. It was said that many men who were dexterous as warriors would die in

Injc cempoalli on matlactli capitulo: vncã motenehoa in ilhujtl, yoã in tlamavizoliliztli: in muchioaia in ipã ic cemjlhujtl, ic matlactetl oce metztli: in mjtoaia, in motenevaia: Ochpanjztli.

Injc matlactetl oce ilhujtl: ichoatl in motenevaia, Ochpanjztli: in aiamo onaci, in vel iquac vel ilhujtl: oc macujlilhujtl, in aiatle muchioaia, in çan oc cactimanj: auh in ôquja macujlilhujtl njmã ic vmpeoa in nematlaxo, iquac in tlacaxtolti ochpanjztli: chicueilhujtl in muchioaia.

Auh injc nematlaxo, netetecpanaloia, nappantioa, nenappantililo: injc mitotiaia, çan nenentivi, tlatlaiaoaloa, cempoalxuchitla mapoztectli in inmac tetētiuh, nenecoc in inmac qujtzitzitzquijtivi:

amo cujcaia, aiac naoatia; çan nôt .ivi:

tel intla cequjntin in telpuchtlaveliloque, in mjvintia contlacacalhuja in vevetl: in juh cequjzti vevetl, çan no iuh qujchiuhtivi, necoccampa in conjaahtivi inmac; çan tecpantivi, çan cemonotivi, aiac chicopetonj, aiac tepetilia, aiac onchicoquiça.

Auh in peoaia in nematlaxo, ie teutlac: auh in necacaoaloia ie ôcalaquj tonatiuh. Auh in otzonquiz chicueilhujtl: njmã ic vmpeoa in çonecali, navilhujtl in muchioaia: vncan in cujcacalli ixpan.

Ivin in muchioaia, iuhquj in, in muchioaia: in jxquichtin ticiti, in jlamatque, yoan in ichpopuchti, yoan cequjntin avienjme:

moxeloaia, monepãtlaxeloaia, izquj intlan mãtivi, in teteu innan, no izquj in qujnamjctivi, in qujtiiaiavtla, ic qujpopolohtiaia in jtlaocul, qujtlatlacaavilotiaia, qujvevetzqujtiaia, injc amo tlaocuiaz; auh in tlachocaz, qujlmach tlaetzavis: qujl mjec iaumjwar, or that many women would die in child-bed, when from their wombs [children] would come.

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[1] *Barrimiento de caminos*, in Garibay's rendering (*op. cit.*, p. 380); *das "Wegkehren,"* according to Seler (*Einige Kapitel*, p. 171); *fiesta barredera*, in Durán, *op. cit.*, Vol. II, p. 186.

And in this wise did they proceed in the mock-fight: First began [the party of the woman who was the likeness of] Teteo innan to pursue the others. With her were the great medicine [women]. The [first] one [was named] Aoa; the second, Tlauitecqui; the third Xoquauhtli. These three were her old women.

In this manner they pursued and pelted the others. Thus they proceeded hurling at them matted tree parasites[2] gathered into balls, and reeds pressed into balls, and cactus leaves, and Tagetes flowers. And all carried tobacco gourds girt to their waists. Once again they fell upon [the others], pelting them as they went. [And] not for long, but for only a few times, were they pursued.

And thereupon they took [her in the likeness of] Toci[3] where she was guarded. For four days they proceeded with their skirmishing.

And when the four days of skirmishing had ended, then, upon the morrow, she tramped over her market place toward sundown. As she came forth, the medicine [women] encircled her. When she was surrounded, then [the priests of] Chicome coatl[4] came out to receive [her who impersonated Toci]. And when they had come forth to receive her, they made a great circle [about her]. And when she was surrounded, then she came into the midst of them. Then she scattered, there, cornmeal. Thereby she tramped over her market place[5] for the last time, as if taking leave of the market place.

And when she had tramped over it, then they took her where she was guarded, at her temple. Much did the medicine [women] console her.

They said unto her: "My dear daughter, now at last the lord Moctezuma will sleep with thee. Be thou happy."

They told her not that she was to die. For verily she was to die unaware. Then they adorned and completely arrayed her.

And when it was midnight, then they led her forth [to the temple]. Then none spoke, none talked, none coughed; [it was] as if the earth lay dead, late at night. And everyone gathered round in the darkness.

And when they came to the place where she was

qujz, in quauhtli ocelutl: anoço mjequjntin mocioaquetzazque in cioa in jmiti ic iazque. 796x

Auh ivi in, in muchioaia injc çonecalia: achto peoa in teteu innan in tetoca, itlan mantivi in vevei titici. Iehoatl in Aoa: Injc vme Tlavitecquj. Injc ei xoquauhtli. In iehoantin im eixtin y, ilamaiooa: [759]

injc qujntoca, qujntepachotivi: injc qujntepachoa, pachtli ica, tlaolollalilli, tlaoolollalili, yoan toltapaiolli, yoan nupalli, yoã cempoalsuchitl: yoã muchintin iiietecõ ic mocujcujtlalpia: enocuele qujntepuztia, qujntepachotivi: amo vecaoa çan quezqujpa, in cemmoteca. [824]

Auh in ie iuhqui, njmã ic qujvica in toci, in vmpa pielo: inin navilhujtl in qujchioaia in mjicali:

auh in onnenqujz in çonecali, navilhujtl: njmã imuztlaioc in qujoalicça itianqujz, ie teutlac: injc oalqujça cololhujtivitze in titici: auh in ie iativitz, njmã ic qujoalnamjquj in chichicomecoa: auh in oqujoalnamjcque njmã ic oallaiaoaloa: auh in ontlaiaoalo, vncã vmmoquetza, in tlanepantla: njmã vncã contetepeoa, tlaoltextli: njmã ic conjcça in jtianqujz, ça iiopa, ça ie ic onaoatia in tianqujztli.

Auh in oconjcçato, njman ic qujvica, in vmpa pielo, in jteupan, cenca qujiollalia in titici:

qujlhuja. Nochpuchin, ca iequene axcã motetzinco acis in tlatoanj Motecuçoma, ma ximopapactzino:

amo qujmachitiaia in jmjqujz, çan iuhquj in ichtaca mjqujz: mec qujchichioa, qujcencaoa.

Auh in jquac ie onaci iooalnepantla njmã ic qujvica, çan njmã aiac naoati, aiac tlatoa, anoac tlatlaci, ça iuhqujn tlalli mjctoc: auh inqujch tlacatl, cenquiçaia in iooaltica.

Auh in oconmaxitique vncã mjqujz: njmã ic qujoal-

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[2] Spanish heno: *Tillandsia usneoides* L. (Clark, op. cit., Vol. II, p. 190).

[3] Toci identified with Teteo innan and with Tlaçolteotl. Cf. Seler, *Collected Works*, Vol. I, p. 14; Vol. II, Pt. 4, p. 65.

[4] Cf. corresponding Spanish text.

[5] "*A esto llamaban despedimiento del tianquez porque nunca mas auia de boluer a el*" (corresponding Spanish text).

X 796 to die, then they came to seize her; one [of them] took her upon his back, and they swiftly cut off her head. And when they had cut her head off, then, as quickly, they flayed her. And when they had flayed her, then in haste a man [priest] flung on her skin. He was called Teccizquacuilli—a strong [man], powerful, and very tall.

And her thigh they then also quickly flayed, and hastened with it then to Pochtlan. [He who was the likeness of Toci's] son put it on. His name was Cinteotl. There he received it.

And thereupon, when the Teccizquacuilli donned [her skin], then she[6] quickly went up to place herself upon the edge [of the pyramid].[7] As she hastily climbed up to place herself [there, she did so] with great speed. Then she as quickly came down [with], on either side of her, two of her Huaxteca, coming [with her].

And the priests, [who] went aiding her, came bringing up the rear, surrounding and guarding her. And a number of the noblemen and the great chieftains stood awaiting her.

And when she went, then they set forth spread out ahead of her. Fast, swiftly, they ran; as if flying, they ran. They wheeled about toward her as they went, striking their shields against each other; they went knocking their shields. Again they whirled about, pressing forward, as they ran. All were fearful [of them]; fright came over the people; they were filled with dread.

And when they thus ran, it was called "fighting with grass"; because it was grass, it was a straw [broom], bloody, covered with blood, that they ran holding in their hands. And those whom they set upon scattered and routed; and greatly were they terrified.

And when [Toci's impersonator] had come to the foot, or the base, of [the Temple of] Uitzilopochtli, then she raised her arms, she spread arms and legs, at the foot of [the Temple of] Uitzilopochtli. She put herself facing [the god], and then turned about to place herself by her son, Cinteotl.

Here [this one] was waiting. He had his mask made of the skin of the thigh [of her who had been the likeness of Toci];[8] and he put on his peaked cap, which was curved back and serrated. And this was [292]

ana, çan tecujlpan in cõteca, njmã ic qujquechcotontivetzi: auh in ocõquechcotonque, njmã no iciuhca qujxipeuhtivetzi, qujxipeuhtiquiça. Auh in oqujxipeuhque: njmã ic cõmaqujtivetzi ce tlacatl in jeuaio: itoca Teccizquacujlli, cenca chicaoac, chichicactic, yoan cenca quauhtic.

Auh in jmetz njmã no iciuhca qujxipeuhtivetzi, qujmotlalochtia, in vmpa pochtlan: oncan qujmaquja in jconeuh: itoca, Cinteutl, in vmpa canatiuh.

Auh in ie iuhquj, in ocõmaquj Teccizquacujlli: mec oalmoquetztivetzi tlatempan: in oalmoquetztivetz, cencan iciuhca: mec oalmotemotivetzi, qujtzatzacutivitze, nenecoc, oomemátivitze in jcuexoan.

Auh in tlamacazque qujpalevitivi, icĩpa onotivi, qujtepevitivi, qujpiativi: auh in cequjntin qujchixtoque in pipilti, yoan in veve in tiacauã.

Auh in jquac ie iauh: njman ic onehoa, ixpã mãtivi, ixpã onotivi: cenca motlaloa, cenca pãina: iuhquin patlanj, ic motlaloa; oalmocuecueptivi, in jvicpa, qujoalhujtectivi in ichimal, oalmochimalhujtectivi: no ceppa ic mocuecuepivetzi, ontetemj, ompipilcatoque in motlaloa: cenca nemauhtilo, maviztli tepan moteca, vel tetechaquj in maviztli.

Auh inje iuh iauh in: motenehoa, çacacali: iehica ca çacatl, ca popotl in jmmac tetentiuh, chcaço, tlaezvilli: auh inje qujntoca, çan momoiaoa, cecenmanj, cenca momauhtia.

Auh in oacito tlacaxitlan, in jtzitlan vitzilobuchtli: njmã ic maana, motetzoana, mamaçoa in jtzitlã Vitzilobuchtli: conjxnamjctimoquetza, mec oalmocuepa, itlan oalmoquetza in jconeuh in Cinteutl:

in vncan oqujchixticaca, imetzxaiac ietivitz: yoan cõmaquja, icopil, quacoltic, yoan tzitziquiltic: auh inin motocaiotia, itztlacoliuhquj: ichoatl in çetl: qujvicativitz, necã mantivitze, amo motlaloa, ça yio-

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[6] Though a priest, a man, wore the skin, he impersonated Toci. For the purpose of distinguishing the acts of the impersonator of Toci from those of the impersonator of Cinteotl, the former is referred to in subsequent passages as a woman (*she*) and the latter as a man (*he*).

[7] "*Luego se levantaua al canto del cu*" (corresponding Spanish text).

[8] *Itzmaxac*: Garibay (*op. cit.*, p. 107) translates this as her *sobrecara de muslo*; Sahagún (*loc. cit.*) speaks of *la carantoña del pellejo*.

given the name Itztlacoliuhqui, "Curved Obsidian Knife."[9] This [Itztlacoliuhqui is god of] frost. [Cinteotl] accompanied [the other]; they came together—not at a run, but at their leisure, approaching and slowly moving toward the temple, where died [she who was Toci's likeness]. Again they took their places there.

And upon the morrow, when dawn had reddened and it was light, then [the wearer of the skin of Toci's likeness] climbed up to place herself upon the edge [of the pyramid]. And the noblemen, [who] already stood awaiting her, then all converged upon her. Then they ministered unto her. One of them applied feathers to her head and her feet—soft eagle down; another painted her face; another offered her her shirt with the eagle design, and her skirt, which was only painted; another decapitated a quail for her; [still] another set incense before her. [All this was done] very swiftly. Then it was quiet; then all departed.

And when they had left, then came forth her rich vestments, called her paper crown and her market place banner. And her paper crown was wide; in the middle was the market place banner. There were five [banners in all]. In the midst was the one market place banner, and four [of them] were on the sides—two on each side. [This headdress] was called meçotl.[10]

And when they had attired her, then they brought the first four of the captives before [the other captives]. Then they stretched one [of the four] out upon the offering stone; she herself then slew [the victim] as an offering. She cut open the breasts of [all] four in the same way.

When she had slain these four, then she left [the others] in the hands of the fire priests, that they might slay the rest of the captives. Then she went where [earlier] she had gone to get her son; she went to bring her son, Cinteotl or Itztlacoliuhqui. At a little distance, her Huaxtecs went ahead. They were girt with twisted [paper] breech clouts, and had their mirrors on the smalls of their backs, and she bore her cotton blossom and precious feather spindle [with unspun cotton].

And the medicine [women] and those who sold lime went ranged on both sides, singing. The old priests proceeded, intoning the song, striking a small,

ic yiciviuc, vmpa itztivi, vmpa tlamattivi in jtepan, in vmpa omjc: oc ceppa vmpa onmotlalia. 796x [292]

Auh in otlatvic, in otlatlavilotleoac, tlatlavillotl oca, niman oalmoquetza tlatempan: auh in jxquich tlacatl pipilti, ic quichixtoque ipan õnetepeoalo: njman ic quitlatlamaca: in aca qujpotonja icpac, yoan icxic, quauhtlachcaiotica: in aca quijxaoa: in aca cõmaca iquavipil, yoan icue, çan tlacujlolli: in aca çolin in qujcotonjlia: in aca copalli in contemjlia cenca çan icivhca: njmã ic cactivetzi, njman ic viviloa. [302] [292]

Auh in ovivilooac: njmã ic oalquiça in jveitlatquj motenehoa: yiamacal, yoan itianquizpan: auh in jamacal, çan patlachtic, inepantla icatiuh in tianquizpanjtl, macujlli manj: in tlanepantla icatiuh, [illegible] in tianquizpanjtl: auh navi nenoccampa oome qujtzatzacutiuh: motenehoa meçotl. [292]

Auh in ocõcencauhque, njmã ic conmoiacatia, in mamalti injxpan, navintin: niman ce contecа, in techcac: inoma yioma in qujmjctia, qujmeltetequj: navintin, iuh quinchiua:

in oqujmõmjcti in navintin, niman imac quincalcaoa in tletlenamacaque, injc qujmmjctizque, in oc cequjntin mamalti: niman iuh in vmpa ocanato iconeuh: quivicatiuh in jconeuh, in cinteutl ano itztlacoliuhquj: qujiacana in jcuexoan vecapa quijtztivi, omocencauhque, [illegible], yoan incujtlatezcauh, in jichcaxochiuh, [illegible]. [293]

[283]

Auh in titici, yoan in tenexnamacaque, necoc ontetivi, cujcativi: quimacujcatlaxilitivi in quaquacujlti, [463] 796x 534

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[9] This headdress is illustrated in the Tonalamatl of the Codex Borbonicus and of the Aubin Collection.

[10] Cf. corresponding Spanish text. Seler (Einige Kapitel, p. 177) relates the term to [illegible]; possibly it could as well be related to [illegible].

X 796 [534] horizontal drum, from which was hung a small water gourd. Hence it was said, "A water gourd hangeth."

When they reached the place of the skull frame, then [the wearer of the skin of the likeness of Toci] tramped upon her drum.[11] And the seasoned warriors already awaited [Cinteotl]. Now he departed, in order to bear his mask, made of the skin flayed from the leg [of the woman who had represented Toci], off to the enemy's land. Then the chiefs went surrounding him—strong, swift men who ran fast.

And when they who there placed [the mask] had gone to attain the land of the foe, up on the mountain top, one of the side-peaks of Iztac tepetl, a place called Popotl temi, not without struggle did they put it in its place; for [the foe] set upon them; or else they pursued [the enemy]. On both sides [men] were slain.

[417 778] And when they had gone about setting the mask fashioned from the skin of the thigh [of Toci's likeness] upon a wooden frame,[12] then all went hence. And the foe likewise departed.

[701] And when this was done, when [the wearer of the skin of the impersonator of] Toci had accompanied [home] her son [Cinteotl], thereupon she went to her home, there at Atempan. Then there assembled the chieftains, all the fearless warriors, the leading warriors, the generals, the commanding generals,[13] and all the seasoned warriors, the chosen ones, the respected, the chiefs—who of their own free will were valiant, who set no value upon their heads and their breasts, who feared not death, who in truth hurled themselves upon our foes.

[352] And after this, when they all had assembled in a body, then all were arranged in order, in well-ranked columns, before Moctezuma, who was seated upon his eagle mat. This was verily the skin [with feathers] of an eagle upon which he was seated, and he reclined upon a seat with an ocelot [skin] backrest. It was in truth ocelot hide with which the seat was covered.

quijnotzcontivi in teponaztontli, itech tlaçalolli, atecontontli: ic injc mitoa, tecomapiloa.

In oacico tzompantitlan: njmã ic conjcça in jveuh: auh in tequjoaque, ic quichixtoque: vncan onoca in jmexxaiac injc qujcaoazque iaoc: vncã oneoa coleolhujtivi in tiacaoan, in chicaoaque, in tlacçanj: cenca motlaloa.

Auh in oacito, in vmpa contlalianj in iaopan, in vmpa tepeticpac: inacaztlan in iztac tepetl: itocaiocan, popotl temj: aivian in contlalia, qujmoaltoca: anoce qujntoca, neoac mjcoa.

Auh in ocõtlalito quauhticpac, in jmexxaiac: nec vilotza, nec no vi in teiaoan.

Auh in ie iuhquj, in ichoatl Toci: in ocõcauato, iconeuh: njman ie ic iauh in jchan, in vmpa atempã, njmã ic cenqujxoa in tiacaoã, in ixquichtin quaquachictin, in quaquauhiaca, in tlatlacochcalca, in tlatlacatecca: yoan in ie ixquichtin tequjoaque, in tlatzonanti, in ovelitoque in tiacaoan, in jiolloco chicaoaque, in amo qujtlaçotla in intzontecon, in jmelchiqujuh, in amo mjqujztemauhq, in vel in ca motemotla in teiaoan.

Auh in ie iuhquj, in ocenqujxque: njmã ic ixpan onnevipanalo, onnecenpãtililo, in jxpã Motecuçoma, ichoatica quauhpetlapan, vel ichoatl in quauhtli, tlaxipeoalli in jpan comica, yoan ocelotepotzoicpalli in jpan motlaztica, vel ie in ocelotl yieoaio, injc tlaqujmjlolli icpalli:

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[11] Garibay (op. cit., p. [illegible]) [illegible] "[illegible]." The corresponding Spanish text implies use of the feet (pies).

[12] See note 22.

[13] The importance of these officers above warriors, chiefs, and so on, is suggested by the following passages [illegible] Sahagún ([illegible] ed.), Vol. II:

". . . [illegible] . . ." (p. 33).

". . . [illegible] . . ." (p. 183).

". . . [illegible]" (p. 187).

Each one stood saluting him, before whom lay all manner of arms and devices—the shields, and the clubs set with obsidian blades, and the capes, and the breech clouts.

They stood saluting him, and then each one stood receiving his gifts. They then went out where all adorned themselves, putting on the devices and insignia. To the great chieftains was given this costly array. And to all the common folk were given the Huaxtec devices.[34]

And after that, when this was concluded, when all were arrayed, then once more all placed themselves in a line before Moctezuma. Each one stood saluting him. Thereupon [each] came forward; [each] came up there.

And when the dancing took place, the hand-waving dance was danced. Those to whom insignia had been given came there to display their devices. And the insignia which were given were like their reward, which served to bind them [to their duty]. And in this manner was the hand-waving dance: all were in columns, as hath been said; like flowers they moved. They went in glory [as] they circled the temple.

And all the onlookers, the old women—all the beloved women—burned with tears; their hearts were full of grief.

They said: "These are our beloved sons whom we see here; if, in five or ten days, word comes: '[We are] in flood and fire—that is, at war'—is it possible that they will return again? Will they find their way back? Verily, they will be gone forever!"

And [the wearer of the skin of the likeness of] Toci, and her Huaxteca, and the medicine [women] went apart [from the others] and went dispersed behind [the dancers]. They alone proceeded singing, apart, singing in a high falsetto; like [that of the cen]tzontli [bird] they raised their [voices in] song. The hand-waving dance began at midday; and when it ceased, the sun had already set.

And when dawn broke, and it was already day, again all gathered, once more all dancing the hand-waving dance, and none ceased, even once. For arms and insignia were offered to the noblemen—not now many, but a few. And they were bestowed devices

cecenca contlapalotimanj, ixpan onoc, in jxqujch nepapan tlavitztli, in chimalli, yoan in macquavitl yoã tilmatli, yoan maxtlatl: 796x [714 411]

contlapalotimanj, njman ic contcujtimanj, ceceiaca jn inocnlauhtil: vmpa oniatimanj in vmpa nechichivalo, onnecaquilo tlavitztli: in vevei tiacaoan, in qujmomaca ichoatl in tlaçotlanquj: auh in ie inqujch, ça tlacujtlapilos, ichoatl in qujmomaca cuextecatl tlavitztli.

Auh in ie iuhquj in ontlamoac, in ônechichioaloc: njmã ic oc ceppa ôncvipanolo, in jxpan Motecuçoma: ceceiaca contlapalotimanj, njmã ic oalqujxtimanj, njman ic vmpa oniatimanj.

Auh in jquac in ie netotilo, nematlaxo: vmpa oniatimanj in omotlavizmacaque, vncan tlaviznextia. Auh in tlavitztli, ic qujmomaca, iuhquin impatiuh muchioa, in qujmjliuhca muchioa: auh injc momatlaça tetecpãtivi in juh omjto iuhquin xochitl mantiuh, vel mavizotivi, qujiaiaoalo in teucalli. [535]

Auh in ixqujchtin tlatlatta, in jlamatzitzin, yie ixqujch tlacatl cioatzitzinti, tlachoqujztleoa, icnoioa in iniollo:

qujtoaia. Inin topilhoantzitzin nican tiqujmitta, intla macujl, matlac oalmjto, tchoatl tlachinolli, id est, iaoiutl, cujx oc mocuepaquiuj, cuix oc ymiloch qujchioaquiuj, ca ie centiaque.

Auh in toci, yoan ycuexoan, yoan titici, çan nenqua mantiuj, ixpatlaco tepeuhtiuj: çanjioque in cujcatiuj, ymic cujca cenca tlapitzaoa, iuhquin tzôtli cana incujc: in peuu nematlaxo nepantla tonatiuh, auh in necaualo, ic oncalaquj in tonatiuh. [533]

Auh yn otlatvic, in ie ymuatlaioc, oc cepa cenqujxoa, oc no nematlaxo, aiac mocaoa ca ça yiopa: qujniquac motlauizmacaia in pipilti, aocmo mjequjntin, ca quezquijntin: auh in qujmomacaia, cenca tlapo- [714]

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34. See Seler, Collected Works, Vol. II, Pt. 2, pp. 1368. [illegible] [776 177]

x 796 714 richly adorned, with much gold, covered with gold, and with many quetzal feathers, covered with quetzal feathers.

And when they had been given these devices, then they went to perform the hand-waving dance. Moctezuma led it, wonderful [to look upon] as he moved. Before all they displayed the arms and insignia, glistening far like the sun's rays, glittering greatly—these devices.

x 796 And after this, when it had ceased, when the sun was near setting, then came forth [the priests of] Chicome coatl,[15] representatives of those wearing the skins of flayed sacrificial victims who, when [the likeness of] Toci died, also died at the same time.

Then these issued from their temples, to strew seeds [of maize] here at the banquet table of the devil [Uitzilopochtli, which is a pyramid] not very high.[16] And when they had climbed up [the pyramid], then [241] they flung, sowed, and scattered the seed among the onlookers—white maize grains, yellow, black, red;[17] and squash seeds. All scrambled for them, as if stealing or snatching them, and in truth fought over them.

And the maidens who belonged among [the priests of] Chicome coatl were known as priestesses. They [314 289] bore upon their backs the ears of dried maize, seven ears each, striped, painted well with liquid rubber, well girt in paper and wrapped in costly capes. And [302] the priestesses who carried them upon their backs had their faces painted and [their arms and legs] pasted with feathers. And also they proceeded singing as they went; the priests of Chicome coatl intoned the chant for them.

And when this was done, when they had scattered the seed, thereupon [the priests] went back whence they had come. Then were brought down the [white] chalk and [white] feathers, which lay in a wooden [317 237] vessel, from above, [in the Temple of] Uitzilopochtli. And he who brought down the chalk was the fire priest. When he had come down to reach the base of the pyramid, then he placed it there on the landing.[18]

And when he had placed it, then set forth the chiefs, running hard and fast. In truth then were beheld the fast and light runners. He who came first quickly took for himself a handful of feathers. Then

tlanequj in tlaviztli, cenca teucujtlaio, mocacencujtla cenca quetzallo, moca quetzalli.

Auh yn oconmomacaque, njman ie ic uj momatlaçaque, quijacana in Motecuçoma, tenca maniçotinj: teixpan quijecatia in tlaviztli, cenca veca in motonameiotia, cenca milinjotia in tlaviztli.

Auh in ie iuhquj, yn oncacaualoc in jquac ie teutlac, mec oalquiça in chichicomecoa, in jmjxiptlaoan no temmicti: in jquac mjqui toci, no iquac mjqui.

Mec oalquiça in inteupan, oaltzinachpinaca: vncan in jtlaqualoian diablo, amo cenca vecapan. Auh in otlecoque: njman ic quijoalchachaiaoa, quijoaltetepeoa, quijoalcecemmana tepan, in xinachtli: iztac tlaolli, coztic tlaolli, iavitl, xiuhtoctli, yoã aiovachtli, iuhquin namoialo, iuhquin n.omotzalo, netlapepenjlo, vel ipan nemjmjctilo.

Auh in jchpopochti in intech povi chichicomecoa: moteneoa, cioatlamacazque: qujnmamaltiaia in cintli, chichicomolotl, oltica quijnzazanaia in cintli, yoan amatica in quijnquiquimjlouia, yoã tlaçotilmatica in quijmmama in cioatlamacazque, moxaoaia, mopotonjaia, no cujcatiui, quijncujcatitiui in chichicomecoa.

Auh in ie iuhquj, in oxxinachpixoa njman ie ic vi in motlatiaque: njmã ie ic oaltemo in tiçatl yoã hivitl, quauhxicaltica manj, in jcpac vitzilobuchtli: auh in quijoaltemovia tiçatl, tlenamacac: in ocaxitico tlatzintlan, mec quijmana in vncã Coaxalpan.

Auh in oquijman: njman ic eoa in tiacaoan, cẽca motlaloa, cenca totoca, vel vncan neci in painanj in tlaçapani: in aquja iacattiuh, quijmotzoloiquiça in jvitl: njman ic moloni, njmã ie ic ipan onnetepeoalo

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[15] *"Los sátrapas, de la diosa chicome coatl"* (corresponding Spanish text).

[16] *"Estos se subían, encima de un cu pequeño, que se llamaua* [sic] *la mesa de vitzilobuchtli"* (loc. cit.). *Codex Borbonicus*, month of Ochpaniztli, illustrated in Paso y Troncoso, op. cit., p. 143.

[17] *Xiuhtoctli*, in Siméon (op. cit.) is defined as maíz verde. See, likewise, n. 11, p. 42.

[18] *"Pequeño altarejo, en un lugar que se llamaua coaxalpan, que era un espacio, que auja entre las gradas del cu, y el patio abaxo, el qual espacio subia por encima, o arriba, gradas"* (corresponding Spanish text).

796x

[the feathers] flew up, and thereafter were fallen upon as [the others] took the feathers. Then they left, running swiftly.

And [the wearer of the skin of the likeness of] Toci there stood awaiting them; there she stood facing them. Then she sent them forth, and took after and followed them, crying war cries. And when [the wearer of the skin of] Toci went, all spat at her; whoever had flowers in his hands spat, and cast [the flowers] at her.

And Moctezuma also ran with the others, following them only for a little space. Sometimes he quickly entered [his] treasure room,[19] sometimes he quickly entered [the district of] Tecanman.[20] Everyone [else] likewise ended the ceremony by leaving her; only a few brought her and left her there at Tocititlan. Since the priests did not depart from her, rather, they went guarding her.

And when they had reached there, then they took her up to a wooden frame,[21] stretching [the skin] out carefully, [so that] its head looked forth. Similarly, they laid down all her adornment. When they had gone about leaving her, then all turned about and departed.

This is all. Here ended and concluded the feast day which was named Ochpaniztli.

in qujnamoia in hivitl, njman ic qujztimanj, vel motlaloa.

Auh in toci vncan qujnchixticac, vncã qujmjxtzticac, njmã ic qujmevitia, intech ictiqujça, qujntoca, tlacaoacatiuh. Auh in jquac ie iauh toci, muchi tlacatl conchicha: in aca ixachiuh oinmaç onoca, conchichicha ic cõmotla.

Auh in Motecuçoma, no teoan, motlaloa, çan achiton in contoca: in quenman, totocalco in calactivetzi: in quẽman tecãman, in calactivetzi. Auh in jxqujch tlacatl, çan iuh ontlantivi in qujtlalcavia, ça quezqujnti in vel qujmonaxitia, in vel ompa qujmoncaoa Tocititlan: tel in tlamacaque amo qujcaoa, çan qujpixtivi.

Auh in oacic, njman ic contlecavia in quauhticpac, vel qujtlatlalia, oalitztica in jtzontecon, çan iuh tlãtica in jxqujch inechichioal: in ocontlalito, mec oalnecuepalo, viloatz:

Ic ixqujch njcan tlamj, njcan tzonquiça, in ilhujtl, in motenehoa, Ochpanjztli.

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19. References in Sahagún (Robredo ed.) [illegible] the "sala . . . donde estaban [illegible] que guardaban todo género de aves" (Vol. II, p. 313), or "la recámara de Motecuhzoma . . . que se llamaba [illegible], que quiere decir, la casa de las aves" (Vol. IV, p. 62), and "la propia casa del tesoro de Motecuhzoma donde se almacenaba la propiedad personal de Motecuhzoma, el lugar llamado Totocalco" (Vol. IV, p. 165).

20. "El primer día [del Tenamitl] lo hacían fiesta en el barrio que llaman Tecãman" (ibid., Vol. I, p. 130). Seler (op. cit., p. 184), however, [illegible] Tecanman was der Tempel der [illegible].

21. Cf., however, Anderson and Dibble, op. cit., p. 3 and n. 27. Durán (op. cit., pp. 186, 191) refers to "una armazón a manera de [illegible]."

v X 796 **Thirty-first Chapter,** which telleth of the feasts and the ceremonies which were performed on the feast of the twelfth month, which was named Teotl eco.

The twelfth feast was the one named "The God Arriveth."[1]

[824] When there were still five days before the end of the month, then began the strewing of fir branches.[2] The branches were of three stalks, which they bound [346] together. Only the young men laid them down, on every small pyramid, in the temples of the Ciuateteo,[3] and in all the dwellings where were kept images of the devils.

And when they scattered branches in every home, they offered [the idols] a small basket of dried grains of maize; or else of maize, four dried ears; [or], in some places, three. If [the householder] were very [252] poor, he offered two dried ears of maize.[4] This was named the tongs [for maize grains];[5] for the youths ate the maize toasted in the embers. And none who had not the right [to do so] might eat the maize thus toasted; only those who were diligent, discreet, careful; the alert, who trusted not [too much] their [own] diligence.

And on the third day of the spreading out of [176] branches, then there arrived Telpochtli; and his name was Tlamatzincatl.[6] He came first; this one arrived ahead. For this reason he came here first: he was still a youth, still strong, fleet, nimble.

796 Wherefore he arrived first; and they laid out offer-
252 ings for him. They offered him fish amaranth seed, ground and made into a ball of dough.

First, they roasted [the maize], and broke the grains upon an earthen plate, and then ground it upon a stone. And when they had ground it, then they moistened it with water. Some they moistened with honey. They fashioned mayhap five, mayhap four balls [of this paste], and filled a wooden vessel

Inic cempoalli on matlactli oce capitulo: itechpa tlatoa in ilhujtl, yoan in nextlaoaliztli; in muchioaia, in jpã vel ic cemjlhujtl, injc matlactetl om ume metztli: in motocaiotiaia, Teutl eco.

Injc matlactetl om ume ilhujtl: ichoatl in motocaiotia, Tetl eco:

in ie iuh tlamacujlti, njmã vncan vmpeoa in acxoiatemalo: in acxoiatl, ichoatl in acatl, ẽei in qujlpiaia; çan ichoantin in telpopochtin qujtemaia, novian in momozco, in cioateucalco, yoan in novian techachan, in vncan pipielo in jmjxiptlaoan diablome:

auh in techachã novian onacxoiatemaia, qujnoalmaca, aço cen chiqujuhtzintli in tlaolli, anoço cintli, naolotl: in cana ieiolotl: in cenca motolinja, omolotl in cintli qujoaltemaca: motenecoa, cacalotl ca qujmocalhujaia in telpopochti: auh aiac çan nẽ mocalhujaia, çan ichoantin injmel, in tlacelianj, in tlamocujtlavianj, in cochicanj, in amo tlatlácanequjnj in jmel.

Auh in ie ic eilhujtl acxoiatemalo: iquac heco in telpochtli, itoca Tlamatzincatl, oaliacattivia, ichoatl achto heco: ipampa in oaliacattivia, ca oc telpochtli, oc chicaoac, tlacçanj, cotztc:

ipampa in achto oalaci, yoan qujtlamanjliaia: in qujmanjliaia, mjchiooauhtli, in tlapololli:

achtopa qujcequj, qujtzoneotza comalco, çatepan qujteci: auh in oqujtezque, çatepã qujpoloaia, atica: cequj necutica, in qujpoloaia: aço macujltetl, aço

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[1] *Teotl heco—Los dioses llegan,* in Garibay, *op. cit.,* p. 307. Clavigero, *op. cit.,* p. 165, refers to [illegible] *la fiesta de la venida de los dioses.* The spelling "Tetl eco" is in the *Florentine Codex.*

[2] See note 3, p. 59. In Cap. xxxiv (Panquetzaliztli), Sahagún explains that "*por ramos llevaban cañas verdes y espinas de maguey,*" and, in Cap. xxv (Etzalqualiztli), "*donde no había estos ramos cortaban cañas verdes en lugar de acxoyatl.*"

[3] Sahagún (Robredo ed., Vol. I, p. 114) explains that "*Tenían edificados oratorios a honra de estas diosas en todos los barrios donde había dos calles; los cuales llamaban cihuateocalli, o por otro nombre cihuateopan; en estos oratorios tenían las imágenes de estas diosas. . . .*" Clavigero, (*loc. cit.*) says: "*coronaban los templos y las encrucijadas de las calles.*" Cf. also Anderson and Dibble, *op. cit.,* p. 6.

[4] *Olotl* is more properly corn cob. See Sahagún, *op. cit.,* Vol. II, p. 32; however, he usually renders it maize ear.

[5] "*Cuervo, o arrancado . . . para comer granos de mayz tostado enel rescoldo*" (Molina, *op. cit.*). Sahagún has the term *cacalotl.*

[6] These names are synonyms for Tezcatlipoca.

[with them], and then went off carrying it. When they came to his presence, then they put it down; they laid it down for him.

And when it was already night, then the beloved old men and old women drank wine. In this manner they spoke: it was said, "They bathe [the god's] feet."

And when the fourth day had come, then ended the scattering of the branches. Then they threw away the branches. And when the fifth day came, then in truth was when [it was the feast] Teotl eco, with which ended the twenty days.

At midnight [the priests] prepared a flour of maize, which they patted and pressed together, making it round [and flat] like a shield, and placing it upon a mat.

When [it was time that] all the gods should reach here, and arrive, they made preparations. All set themselves in motion, that the gods might arrive.

And the old priest, [the god's] aged one, named "He who keepeth the god," kept going back to look upon [the maize flour on the mat]. Often he looked upon it. Never did he rest. His office was only to look. Never did he leave his foot; [for] that which he watched, the maize flour, was called his "foot."

And when [the god] arrived, then he saw a small foot[print], which was there upon the maize flour, or at its edge; when he stood upon the [cake of] maize flour, it split.[7] Then it was plain that the gods had arrived.

Then he who kept the god said to them: "Verily, the lord hath deigned to come."

When this was heard, then [the priests] went in procession, blowing shell trumpets, to proclaim [the news] everywhere. Then by this was it known that in truth the gods had come.

And all the common folk thereupon went away and departed to lay offerings in their temples, the temples of the devils. All offered them balls of dough.

And when they had made the offerings, all was still,

And when night fell, in the same manner as they did [before], the old men and the beloved old women drank wine. It was said: "They bathe the feet of the gods who have come."

And the next day, then came Yacapitzauac, this Yacatecutli, who was the god of the merchants; and

naujtetl in coololoa, quauhcaxic in tetentiuh, mec 776×
quiqujquiuh: in oacic ixpã mec contema, contemjlia. [252]

Auh in iquac ie ioa, mec tlatlaoano, tlatlaoanalo, [888
in vevetzitzin, in ilamatzitzin: in iuh quitoaia, quij-
mach quicxipaca. 273]

Auh in oacic ic nauilhujtl, vncan ontlamj, in acxoiatemalitztli: iquac quitepeoa in acxoiatl. Auh in oacic ic macujlilhujtl, in ie vel iquac Teutl eco, in ie ic ontlamj cempoalilhujtl:

ioalnepantla, in quichioaia, iotextli, quitepitztlaliaia, quipachoaia, iaoaltic injc quitlaliaia, petlapã in contlaliaia:

in iquac muchintin oalacia, hecoia in teteu, quicencaoaia, ocmolinia, injc ecoia teteu:

auh in quacujlli, in jveveio, itoca: Teoa, mocuj- [793]
tlacuepticatinemj, in conjtta, achca in conjtta, aquĩmã
motlalia, çan ic nemj in conjtta, aquĩman conjcai-
caoa, in conjtta iotextli, moxicxeoa: icxi.

Auh in ohecoc, vncan conjtta, icxitontli, in vncan [787]
icac, iotexpan: anoço itenco, in moquetza iotextli,
xexitinj: njmã ic neci, ca ohecoque in teteu:

njman ic quijtoaia, in teoa. Ca omeecavi in tlacatl:

in ocacoc: njmã ic maantimoquetza in tlapitzalo, [534]
quijtzacutimomana: njmã ic macho, ca ohecoque in
teteu.

Auh in ixquich macevalli, njman ic vivi, viviloa, in tlatlamanaquoe imixpã, in imteupan diablome: çã moche in tlapololli, in quimanjlia:

auh in ontlatlamanaloc, njman ic cactivetzi.

Auh in ie ioa: çan ie no ivi in quichioa, tlatlaoana
in vevetque, in jlamatzitzin, quijmach, quimjcxipaca [888
in ohecoque teteu. 273]

Auh in jmuztlaioc, iquac heco in Iacapitzaoac, inj [776]
Iacatecutli: pochteca inteuoh catca, yoa in Ixtoqua-

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[7] The word xitinia is explained by Garibay (op. cit., p. 207): [illegible]

796 [776] Ixcozauhqui, he who [was named] Xiuhtecutli, who likewise was god of the merchants. Only these came last, behind [the others], last of all; because they were already old.

And after this, then began the casting [of victims] into the fire, there on the large altar.[2] Indeed many wretched captives they cast into the flames.

796 242 535 [198] And when they were being cast into the fire, there then went dancing [one arrayed as a] squirrel. He was bedecked with a small feather crest; he had a crest. The painting on his face was in two colors. He bore a small box upon his back as he went, in which was a small dried rabbit. When they cast one into the flames, [the dancer] whistled with his fingers.

[534] And one [in the likeness of a] bat was there, [also] doing a dance; indeed [in an array] like a bat was he adorned. He had two gourd rattles which, one in each hand, he went rattling.

And when they had cast [the captives] into the fire, then the priests formed themselves in rows, that they might descend. [They were bedight with] their paper stoles, which were painted with designs.

796 535 They took one another's hands, grasping them firmly. When the line [of the procession] was broken, where a gap was formed [in the line], one was, as it were, thrown off. Some fell, striking the ground, biting the earth. This was called "They fall upon their hands."

[237] And next day all assembled at the same time to dance the serpent dance. All were decked in colored feathers—yellow, bright red, orange, and green. Thus were people adorned with feathers—[even] all the small children, although they [still] lay in their cradles—all the people, [but] only the men.[3]

Thereupon was begun the serpent dance, at midday. Hands were clasped; there was song. It was no matter what [song] they intoned—mere pleasury songs. And when they ceased, it was night. And any who were taking much pleasure, verily, spent the night there.

And these two festive days they had already taken from the [next month], Tepeilhuitl.

Enough. Here endeth and concludeth the feast [of the month] Teotl eco.

qui, iehoatl in Xiuhtecutli, çan no pochteca inteuh catca, ça oallatzacuitivia, ça oallatoquilitivia, ça quiiaiolcatzacuitivia: iehica ca ie vevetque.

Auh in iquac in, njman ic peuh in tetlepantlazo, vncan in teccalco: vel mjequjntin, in qujntlepantlaçaia, mamaltzitzinti:

auh in vncan tetlepantlazo, vncan mjtotitinemj techalotl, çan mochichioaia quachichiquilitone, quachichiquile, mjxtecujcujlo: iencaltou qujmamatinemj, vncan onotinemj, tochtlaoatzalcontli: in iquac ce contlaça tleco, mapipitzoa:

yoan ce tzinacan vncan nenca, mjtotitinemj, vel iuhquin tzinacan: ic no mochichioaia vntetl in iaiacach, vecampa in aiacachotinemj.

Auh in ontetlepantlazoc, mec oalmotecpana in tlamacazque: inic oaltemo, imamanecpanal, tlacujlolli:

maana, in matitech maana, cenca motetecuhtzitzquja: inon omocotonque, in omotlacavilique, iuhquin mochichiccanauhtivi, in aca tlalli ic movitequi, tlalli qujqquatiuetzi. Inin motenehoa mamatlavitzoa.

Auh in imuztlaioc, onnenechicolo, cenvetzi, in necocololo, hivitica necujcujlolo, in coztic, in chichiltic, in vitztecolli, in xoxoctic, inic mjvicujcujlo, muchintin in pipiltotōti, in manel coçolco onoc, cenca iuqujch tlacatl, çan iehoantin in oqujchtin:

njman ic ic peoalo in necocololo, nepāltia tonatiuh, neaano, cujco, çaço ac tle qujcoa, çan avilcujcatl: auh in necacaualo, ie ioaa: auh in aca cenca compaqui, vel vncan iovilia:

auh in imjlhujtzi y, ie cuel cōcujlia in tepeilhujtl.

Je iuqujch ujcan tlamj, ujcan tzonquiça in ilhujtl Teotl eco.

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[2] "... [illegible]" (Sahagún, op. cit., Vol. I, p. [illegible]).

[3] "... porque no les [illegible]" (Ibid., p. [illegible]). Cf. Garibay, op. cit., p. [illegible].

Thirty-second Chapter, in which are related the feasts and sacrifices which they made, in the days of the thirteenth month, which was known as, and named, Tepeilhuitl.

The thirteenth feast was known as the "Mountain Feast."

All the digging sticks which were kept in men's houses, and the heavier sticks,[1] made as [representations of] mountains, they covered with a coating of dough of [ground] amaranth seeds.

And their bones were likewise fashioned of a dough of [ground] amaranth seeds, long and cylindrical in shape. Either fish amaranth[2] or *chia* [was used].[3]

And also they fashioned [images in the form of] mountains for, perchance, one who had died in the water—having drowned—or had been struck by lightning.

And for whosoever had been [thus] slain and not burned but only buried,[4] [to honor him] they also made images of the mountains; they made them all of the dough of [ground] amaranth seeds.

And upon the eve of the feast, toward sundown, they were bathed, their faces were washed.[5] When they [went to] wash them, they went blowing and sounding little clay whistles and little sea shell whistles for [the images].[6]

And they bathed them there at the Mist House; [with] fresh cane shoots they washed their faces. And some [men] washed them only at nearby shores.[7]

And when they had been washed, then the return was made whence they had come; in the same manner they came blowing whistles, with a great din as of shouting. Thereupon were given human form

Inic cempoalli on matlactli omome capitulo: vncan motenehoa in jlhujtl, yoan in nextlaoalli, in muchioaia in jqc ic cemjlhujtl, ic matlactetl omei metztli in motenehoaia, in mjtoaia Tepeilhujtl. 796x

Injc matlactetl omei ilhujtl ichoatl in motenehoa tepeilhujtl:

in jxquichtin coçoa im pipiialo techachan, yoan in ecatotonti, qujtetepetlaliaia, tzoalli injc qujnpepechoaia: [241] 796x 778

auh in jnomjo muchioaia, çan no tzoalli, mjmjmjltic, aço mjchioauhtli, anoço chientl:

auh no qujtepetlaliaia, in aqaca atlan mjc, in jlaqujlo, in anoço vitecoc: [765 778]

yoã in aqujn omomjqujli, in amo tlatilo, in çan qujtoca, no tepetl ipan qujqujxtiaia, çan moch tzoalli in qujnchichioaia: 796x

Auh in oqujuh muztla ilhujtl teotlacpa in teaaltilo, anoço teixamjlo: injc qujmonaltia qujntlapichilitivi, in qujnpichilitivi, cocovilotl, yoan tecciztotonti. [534]

Auh in qujmonaltiaia, vmpan aiauhcalco, acatzontli ichoatl in celtic ic qujmjxamja: auh in cequjntin çan imanenco in qujmonaltia.

Auh in omaaltiloc, mec oaltecuepaia, çã no ivi, [534] 796x 778 x 776 and adorned [the figures]; they molded them [with amaranth seed dough].

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[1] The corresponding Spanish text, [illegible] has "[illegible] de palo gruesos como la muñeca [illegible]." Of these and of canes, Torquemada (op. cit., Lib. X, p. 279) writes: "Para cada [illegible], la primera era, hacer unas culebras de palo, ó de raíces de árboles, [illegible] las cabezas [illegible] por culebras. Hacían también de [illegible] pequeños como figurillas, á manera de los [illegible], que [illegible] . . ." Clavigero, op. cit., pp. 146-7, writes similarly.

[2] [illegible] in Molina, op. cit., Spanish-Nahuatl vocabulary. In this chapter, however, Sahagún refers to [illegible] as [illegible]. See also p. 63, n. 35.

[3] In the Robredo ed. of Sahagún, Vol. III, p. 364, [illegible] has defined *cocotl* as "[illegible] (Chia del)"; in his study he used the numbered illustrations in Paso y Troncoso's reproductions. [illegible] No. [illegible].

[4] Torquemada (loc. cit.) further explains: ". . . en memoria de algunos difuntos, en especial de los que se morían ahogados en agua, ó [illegible] de manera, que no pudiesen ser quemados sus cuerpos, ó fuesen enterrados por alguna causa."

[5] Both Sahagún (corresponding Spanish text) and Seler (op. cit., pp. [illegible]) differ from this version. In Sahagún, the people wash the [illegible] which the images [illegible]; in Seler, the people are washed.

[6] Though the writing seems to refer to the images, in the Spanish text Sahagún writes: "La víspera de esta fiesta llevaban a lavar estas [illegible] al río o a la fuente. . . ."

[7] Sahagún (loc. cit.) has "el agua que pasaba junto a su casa."

778 And some molded them well into the night. Thus did they fashion them: they daubed liquid rubber [314 289] upon the faces [of the figures][8] and they laid [a spot of] fish amaranth seed paste upon [each of] their cheeks;[9] they covered them with banners of white paper spattered with liquid rubber, and they fitted upon them paper headdresses and their forked heron feather ornaments.

[765] And of those who had died in the water, they placed images only upon circular mats,[10] and made them of a dough of amaranth seed.[11]

And when it dawned, then they were set in each one's house, upon reed resting places made of thin, fine reeds; or wide ones; or large, white ones; or hollow reeds.[12] Upon these they placed them.

And when this was done, when they had set them in order, thereupon they laid offerings before them. [262] They offered them fruit *tamales*, and *chili* sauce, or else dog meat, or turkey. And they offered incense to them.

When this was done, one said [of the figures]: "They are seated in the houses." And if one was rich, there was singing and wine was drunk in their honor; and elsewhere they only brought them offerings.

And upon the feast day, there died some women, [who were] representations of the mountains.

[776] The first was named Tepexoch; the second, Matlalcueie; the third, Xochtecatl; the fourth, Maiauel, representing the maguey; the fifth was named Milnauatl. This [last was] a man, representing a serpent.

[314 288] Their array [consisted of] paper headdresses and paper vestments daubed with liquid rubber—with much rubber; a great deal of rubber. And the array and adornment of Milnauatl were in the same manner.

[493] Early in the morning they started to go, carrying them upon their shoulders on litters. It was said: "They provide them with litters." They went carrying them there. They went there in litters; they carried them in a roundabout procession. Only the women carried [the litters] on their shoulders. They went singing for them.

quijntlapichilitivetze, iuhquijn tlacaocatiuitz, njmã ic ic tetlacatililo, techichioalo quijnpepechoa:

auh in cequjnti oc veoaltica, in quijnpepechoa, injc quijntlacatilia, quijmixolhuja, yoan mjxchicoalteli in quimõtlalilia incamapan, quijmõquentia in tetevitl, yoan quijmõaquja imamacal, yiaztatzon.

Auh in atlan mjquja, çan icoalco in qujntlaliaia, in jmjxiptla, tzoalli in qujnchichioaia.

Auh in otlatvic: niman ic tetlatlalilo in techachan, tolpepechpan, aço tolpitzaoac, aço tolpatlactli, aztapili, aço axali in impã quijtlaliaia:

Auh in ie iuhquj, in onicencaoaloc: njman ie ic quijntlamanjlia: in quijnmanilia xocotamalli, yoan tlatonilli, anoço itzcuinnacatl, anoço totolin: yoan quijntlenamaquilia.

In jquac in motenenoa cali onoac: auh in netlacamachoia, cujcatilo, yoan tlatlaoanjlilo: auh in cana çan inquijch in quijntlamanjliaia.

Auh in jpan in jlhujtl, mjquja cequjntin cioa, imjxiptlaoan Tetepe.

Injc ce itoca Tepoxoch. Injc vmẽ: Matlalquac. Injc ei: Xochtecatl. Injc nahvi, Maiavel: ixiptla metl. Injc macujlli: itoca Milnaoatl: inin oqujchtli, ixiptlan coatl:

in jnechichioal, in jmamamacal, in jnamatlaqujj: tlaolhujlli, cenca ollo, moca olli: auh in Milnaoatl, çan no iuhquj in jnechichioal, in jtlaquj:

ioatzinco in qujmpeoaltia in qujnnapalotiocnq, tlapechtica: motenehoa, qujntlatlapechvia, vncan mamantivi, vncan, yicativi in tlapechco, qujntlatlaiaoalochtia: çan no cioa in tlanapaloa, qujncujcatitivi.

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8. The corresponding Spanish text reads, besides: "La cabeza de cada un monte traía dos caras, una de persona, y otra de culebra . . ."
9. Cf. Anderson and Dibble, op. cit., p. 2, n. 15.
10. According to Sahagún (loc. cit.), [illegible]
11. Cf. Anderson and Dibble, op. cit., p. 22, n. 118.
12. In the Robredo ed. of Sahagún, Vol. III, p. 235, acatl is explained: [illegible]

And [the women] who carried [litters] were well and proudly bedight, all in new shirts and skirts, which they had put on them. And their faces were painted and they were arrayed in feathers.

And when the time was favorable that [the victims] should die, thereupon they set down the litters. Then they were brought up [to the top of the pyramid]; they proceeded to leave them there at the [Temple of] Tlaloc. And when they had brought them there and stretched them out upon the offering stone, then the officiating priests and the slayer came to take their places, and thereupon cut open their breasts.

And when [the victims] had suffered, when they had died, then they brought [their bodies] down. And thus they lowered them: they only went rolling them down [the steps], with great care turning them over and over.

And when they had come down with them, then they carried them to the skull rack. And when they had brought them there, then they cut off and severed their heads. There they inserted into their heads [the cross pieces of the rack].

And when they had severed the heads from the bodies, then they took [the bodies] to the tribal temples [whence the victims had been sent]. And next day, at dawn, [took place the ceremony] called "They are dismembered." Thereupon they dismembered the [figures made of] amaranth seed dough. And when [the bodies] were dismembered, then they took them up to the roof tops, there to dry in the sun—to dry stiff and hard. Little by little they kept taking some of it and eating it, and gradually they finished it.

And with the paper array which had been [theirs] they covered the circular mats which they had [used]. And when they had covered them, they hung them from the rafters of the tribal temples. For one year they cared for them; then they threw them down, scattered, in the Mist House. Only the paper vestments they [thus] scattered; the circular mats they returned to their houses.

· Here ended the feast which was called Tepeilhuitl.

auh in tlanapaloa, vel mocencaoa, ieccan moquetza, mochi iancujc, in intech qujtlaliaia in incue, in inhuipil, yoā moxaoa, mopotonja. 796x [292]

Auh in otlaimmatic in ie iquac mjqujzque: njmā ie ic qujteca in tlapechtli: mec tetlecavilo, qujmoncavitivi in vmpa tlalocan. Auh in oqujmonaxitique, mec qujmōteca in techcac: mec oalmoquetza in tequjpanoque, in temjctianj: njmā ie ic qujmeltetequj.

Auh in omtlacotique, in om[illegible]oque, njmā ic qujnoaltemovia: auh injc qujnoaltemovia, çan qujnoalmjmjlotivi, cenca çan quēmach, in qujnocuecueptivitze.

Auh in oqujmōquechcotonque, in intlac: njmā ie tzompantitlan: auh in oqujmonaxitique, njmā ic qujnquechtequj, qujnquechcotona: vncā qujmōçoço in itzontecō.

Auh in qujmōquechcotonque, in intlac: njmā ie qujvica in incacalpolco: auh in jmoztlaioc, in oallatvic: in mjtoaia, Texinjlo, texixitinjlo: njmā ie ic qujxitinja in tzoalli: auh in oqujxixitinjque, njmā ic tlapanco qujtlecavia, vmpa oaquj, quauhvaquj, tepioaquj: achchi concujtivi in qujqua, çan juh qujtlamja. [778]

[264]

Auh in jmamatlatquj ocatca, qujquequentia in jiaoallo ocatca: auh in oqujquequētique calquac compiloa, calpulco, çe xivitl qujmattiuh, in qujtlaçativi, in qujtepeoativi, in vmpa aiauhcalco: çanjo in jmamatlatquj, contepeoa: auh in iaoalli qujoalitqui. [289]

Nican tlamj in jlhujtl, in motenehoa Tepeilhujtl.

X 796 Thirty-third Chapter, in which are described the feasts and sacrifices which they offered as a service; which they performed in the days of the fourteenth month, which was called Quecholli.[1]

The fourteenth feast day was called Quecholli.

When Tepeilhuitl ended, nothing was done for another five days. All was quiet.

And when the five days had passed, upon the next day all offered reeds [for arrows]; each seasoned [482] warrior took a load upon his back (those of Tenochtitlan and those of Tlatelulco). They all offered the reeds at the foot of [the Temple of] Uitzilopochtli. And when they had been offered, then they came carrying them and bore them upon their shoulders [to their homes].

[441] And upon the morrow, once again all departed to the courtyard of [the Temple of] Uitzilopochtli, that the reeds might be straightened in the fire. The reeds were to be straightened in the fire. Only this did they do. And when they had straightened [the reeds] in the fire, again they bore them away and went off with their burdens.

And on the third day, [when] once more all departed, the canes were brought. All came together—seasoned warriors, youths, young men of marriageable age. And the small boys they took up [the X 796 785 pyramid to the] temple, where they sat blowing their shell trumpets and being bled. They cut their ears, pressed out the blood, and anointed their temples [224] [with it]. It was said: "The deer are [anointed] with blood." They fasted for the deer, that they might hunt [them].

And when they assembled in the temple courtyard, those of Tenochtitlan were spread on one side, those of Tlatelulco on the other. Thereupon were made arrows. It was said: "They form the arrows, or their [bolts of] oak."

X 796 785 688 And when arrows were being formed, all did penance; all the men drew blood. And if any were seen

Injc cempoalli ommatlactli omei capitulo: vncan mitoa in ilhujtl, yoã in nextlaoalli, injc tlacotia: in quichioaia, in ipã ic cemjlhujtl, ic matlactetl on navi metztli, in moteneoaia, Quecholli.

Injc matlactetl on navi ilhujtl: ic hoatl in moteneoa Quecholli:

in ôquiz tepeilhujtl, oc macujlilhujtl in aiatle muchioaia, çan oc cactimanj:

auh in ôquiz macujlilhujtl: in jmuztlaioc, vncã in neacamaco, ocozn tlamamalli in conanaia tequjoaque, in Tenuchtitlan, in Tlatilulco: in neacamacoia, vncã in icxitlan Vitzilobuchtli: auh in oneamacoc, njmã ic quijtiquijtze quiquoquechpanoa.

Auh in jmuztlaioc, ie no ce,pa ic viloa in jitualco Vitzilobuchtli, tlatlemelaoalo, motlemelaoa in acatl: çan oc inquich, in muchioaia y: auh in vnmotlemelauh, oc ceppa çan no oalmotequj, oc ceppa intlaqui oalietiuh.

Auh injc eilhujtl, no ceppa viloa, moçequj in acatl, vel inquich cemolinj, in tequjoaque in telpuchtli, in tlapalivi: auh in oquichpipiltotonti, quijtletlecavia in teucalli, vncã tlatlapitztoque, yoan mjçotoque: quj-toquj in innacaz, in jmeçço competzca, incanacochi conaloa: mjtoaia, momaçaiçio, quijnmaçaviliaia in maçaça, injc amjnaz.

Auh in oôquijxnoato teuitoalco: cecnj moteca in tenuchca, cecnj moteca in Tlatiluhca: njmã ie ic muchioa in mjtl: mjtoaia tlacati in tlacochtli, anoço yiaoaia.

Auh in jquac tlacatia, tlacochtli: neçaoaloia, qujneçaviliaia, inquijch tlacatl, mjçoia: auh in aquj itto, who did not draw his blood, they stripped him, nevermore restoring his cape to him. The overseers took it from him for good.

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[1] "Precious Feathers" is suggested by Garibay (op. cit., p. 307). Clavigero (op. cit., pp. 167-8) states that the month was named for the bird of fine plumage seen at that time on the lake shores; Torquemada (op. cit., p. 280) writes similarly—". . . nombre de un Paxaro de pluma rica, y colorada, que el en esta Tierra, en especial en estas [illegible], y [illegible] del Pasaro de Quecholi"; see also p. 298. Durán (op. cit., II, p. 287) refers to Quecholli as flecha arrojadiza. Tovar, while mentioning the bird of rich plumage, adds that [illegible] their [illegible] and performed warlike exercises. He describes it as a month of [illegible] and [illegible] (Kubler and Gibson, op. cit., p. 33).

And when the arrows were being formed, no [man] lay with a woman. And the old men drank no wine; they became not drunk; they abstained and left the wine alone.

And when arrows were made, they brought out their measure; all were made of equal length. And the arrow-points were of equal length. None were larger than others; nothing was joined to them.

Thereupon, [when] the reed [shafts] were cut, they went to put them into the hands of those who fitted and put on the arrow-points. Securely they tied the [ends of] the reeds, binding them well with maguey fibers, so that the arrow shafts would not split back. They set [the points] in glue,[2] so that they were held fast, so that they were well embedded.

And when they had [thus] prepared them, then they applied pine pitch to the heads and the ends. This was done quite quickly.

And when they were finished, thereupon they were bound together; they tied them in [bundles of] twenty. And when they were assembled, then everyone was arranged in rows, all ordered in line, in procession, to leave [the bundles] there at the foot of [the Temple of] Uitzilopochtli. There they heaped [the bundles] together. And when they had come to make [this] offering, then all departed [to their homes].

And the fourth day was called "Arrows are made for the homes." All men made arrows in their homes. Thus all passed the time; thus all tried [their skill] and practised, having set up, at a distance, [the leaf of a] maguey plant, which they shot with arrows. Hence were apparent those who were good marksmen, the able bowmen, those who could well wield the bow.

And upon the fifth day, one was concerned only with the dead. For them they made small arrows, each one measuring a hand's length, and put upon them only a little resin. And their points were only sticks. They bound four arrows and four pine torches with loose cotton thread, and laid them where the dead lay buried. And they placed [there] two sweet tamales. There [they remained] all day. And at sundown they thereupon burned them for [the dead] in the same place. There they set them on fire.

in amo mjço quijpepetlaoaia, aocmo quijmaca in jtilma, iccen quitquijlia in tepixcanj. 796x [755 688]

Auh in jquac tlacatia mjtl, aiac cioacochia: auh in vevetque, amo quja in vctli, amo tlaoanaia, motlacaoaltiaia, quimocacaoaltiaia in vctli. [834 273]

Auh in muchioaia mjtl, oalquiça inmachiiohca, çan muchiiuhquijch, in muchioaia: auh in tlatiichtli, çã muchiiuhquijch, atle chicoviac, atle tlapetiliaia:

njmã ic ic tlatecoa in acatl, inmac quijoalhuitivi, in tlatlatzichaquja in quijtlatzichaquja, vel quijchteçuja in acatl, vel ichtica quijteteçuja, injc amo cujtlatzaianjz in tlatiichtli: tzacutlã in cõquetza, injc vel tilinjz, injc vel tziticaz. 796x 411 [283] [381]

Auh in oteiocoaloque: njmã ic ic ococotzovia, in jquac, yoan itzintlan, çan iciuhcã muchioa. [314]

Auh in oiecauh, njmã ic ic tlacujtlalpilo, cecempoalli in mocujtlalpia: auh in otlacenquixti, njmã ic ic cennetecpanalo, cennevipanolo, cecempantitoc in mocaoa in vmpa icxitlan Vitzilobuchtli, vncan concentecpichoa: auh in ônenamacato, njmã ic vivilca.

Auh injc navilhujtl, mjtoaia, calpãnemjtilo, inquijch tlacatl mocemjtiaia inmochachan, çan iuhquj injc nenavilti, vel ic neiecoloia, ic nematemachtiloia: ce veca quijoalquetzaia metl, quijmjmjna, vncan neci in aquique vel quijmaiavi, in vel momaiavi, in vellamjna. 796x 526

Auh injc macujlilhujtl, ça mjtzcavia in mjmjcque, quijnchichivilia, mjmaton, çeçemjztitl, no achiton ic cencocotzovia: auh in jtlatzichio, çan tlacotl: navi mjtl, no navi ocotl, cencujtlalpia ica poxaqujj, impã contema, in vncan toctoque, mjmjcque: yoan ome tzopelic tamalli, contema, vncan cemjlhujtia: auh in ie oncalaquj tonatiuh, njman ic ic quijntlatlatilia, in çan ic no vncan: vncan contlecavia: 796x 765

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2. Cf. Sahagún (Robredo ed.), Vol. III, pp. 291, 292.

796 And when they had burned, they there buried their
[765] charcoal and ashes.

And of those slain in battle, their streamers, their costly banners, their shields, and their capes, and their breech clouts they placed upon a dry maize stalk, tied on. From it hung loose twisted, red cotton
[237] thread. At its end there hung a [dead] humming-bird, and four hundred [white] heron [feathers]. Many cords were pasted with feathers. At the ends hung heron [feathers]. They left these in the eagle bowl, where they burned.

And the sixth day was named "They come upon the grass."[3] And for this reason they named it "They come upon the grass," [that] grass was scattered [in the Temple of Mixcoatl]. This [was] grass from under the pine trees. Here were ranged in their places
[793] the old women [who served the temple]. Before them lay a mat.

Thereupon came forth women with children. Each one heaped upon the mat five sweet *tamales*. All together, by fives, they laid them [there]. They came to give their children to the old women. And the old women came to take the children; they then dandled them in their arms. Then, those who danced their children in their arms gave them [back] to their mothers.

Then [the mothers] departed to their homes. This began in early morning. And it was time to eat when they finished. And when this was done, then all departed to hunt. They went to Çacatepec, there by Ixillan tonan.

And when ten days still remained in this month, as hath been said above, they then celebrated a feast
[776] in honor of the god of the Otomí, who was named Mixcoatl, in the manner which will be set forth.

And when they had arrived there at Çacatepec,
[342 nothing was done. Only when they arrived, they all
513] made grass shelters, in which to sleep; all lit fires, to warm themselves.

And at dawn, thereupon food and drink were eaten and drunk. Then all arrayed and wrapped mantles about themselves.

Then all departed; all were ordered and disposed
796 in a row, stretching like a rope nowhere broken. All,
224 in this manner, encircled all the deer, coyotes, rabbits, and hares; cautiously they closed in upon them.

And when they had come upon them, then all

auh in ontlatlac, in jtecullo, yoan innexo, vncan contoca.

Auh in oiaomjcque in inmecapan, yoan intlaquapan, yoan inchimal, yoã intilma, yoan inmaxtli, conquimilhuiaia in quijlaliaia, quijlpiaia, iecã pilcatiuh chichiltecpatl, potonquj ic tlamalinalli, yiacac pilcatiuh vitzitziltin, yoã cẽtzonaztatl, mjec in mecatl, quipotonjaia hivitica, yiacac pilcatiuh aztatl, vmpa concaoa in quauhxicalco, vmpa tlatlaia.

Auh injc chiquacentlamantli: motenoa, çacapã quiçoa: auh injc motenoa, çacapan quiçoa, motataloa, çacatl: ichcatl in ocoçacatl, vncan motecpana in jlamatque, ce petlatl imjxpan onoc.

Njmã ie ic oalmoiacatia in pilhoaque çioa, contlatlatimanj petlapan mamacujltetl in tzopelic tamalli: ceniauh, in mamacujltetl contema: quijmõmacativi in impilhoan, in ilamatque: auh in jlamatque, quioalantimanj in pipiltotonti, njmã quimomjtotia in imac: njmã ic quimõmaca, in tenanoan, in oquimjtotilique inpilhoan:

njmã ic iatimanj in inchachan, oc iooatzinco in peoaia. Auh in ie tlaqualizpan in necacalo: auh in ic iuhquj, njman iecvilon in amjoan, vmpa tlamatiuí in çacatepec, vmpa in jxillã tonan:

Auh in jmatlacioc metztli y, in tlacpac omoteneuh: vncan qujlhujquixtiliaia, in inteouh otomj: in mjtoaia Mixcoatl in jpanjo motenecoaz.

Auh in onacicoac in vmpa çacatepec aiatle mochioaia, çan oc quijnpujch hoaxios necaçacalchilo, in vncan cocochioa, tlatlatlatilo, netotonjlo.

Auh in otlatvic, njman ie ic tlatlaqualo ãtlioa: njmã ie ic nechichioalo, nehoapanalo:

mec vilaa, netecpanalo, nevipanalo: iuhqujn mecatl motilinja, acan cotonj: muchi tlacatl im juh, quijniaoaloa in jnquijchin mamaça, in coiotl, in tochtli, in citli: çan jvian impan onmomanjquj.

Auh in ovel impan onmomanjc, mec tenamaialo, seized [the game], all fell upon it. All that escaped did not yet die.[4]

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[3] *"Se sale a la grama"* (zacapan quiçoa), according to Garibay (loc. cit.).

And when they did this, thereupon they dispersed and all returned. And the captors yet remained and drew more [game]. And those who caught a deer or a coyote, those Moctezuma favored with capes whose edges were striped with feathers.

If one were a captor, one might array oneself [in it]. And if one were not a captor, one might only place [his cape] in a basket, or sell it. And Moctezuma offered the captors food, and they drank.

And when [game] had been slaughtered on Çacatepetl, thereupon all departed. They took with them only the heads, carrying them in their hands, dripping drops of blood. When they reached their homes, they hung up [the heads]. And they took Moctezuma there.

And when they went out upon the grass, then they offered paper vestments to as many as would die. For [the god] Tlamatzincatl, many of his bathed sacrificial victims were arrayed. For the second [god], Izquitecatl, either two or three. These the wine makers ceremonially bathed,[5] they who made wine for the great chief.

The third for whom they died was Mixcoatl and his consort, a woman named Yeuatl icue. Only two of them died. Only the majordomos secured [the victims]. And also those women, [each one named] Coatl icue, the wives of Tlamatzincatl and Izquitecatl—these also took upon their heads their paper array.

And when [the time] had come, when [it was] verily the feast of Quecholli, then the [space of] twenty days ended. Then went those who were to die, into the sand.[6] After midday, they then took them to the place where they would die. They took them in procession about the offering stone; they went in line. And when they came to encircle [the sacrificial stone], thereupon all came down [from the pyramid]. No more were they taken where they were guarded, but they took them there to the tribal temples. [There] they kept them in vigil all night, and watched and guarded them.

And when it was midnight, thereupon they took hair [from the crowns of their heads]. And when they had cut the hair, thereupon [their belongings] were burned. [If the captive was] a man, he burned

tecujcujtivecho, ixquich in tematitlampa quiça, in 796ˣ
aiamo imjquja. 234

Auh in ie iuhquj, njmã ie ic tlaxitinj, oalnecuepalo: auh in tlamanjme, oc ompa onmocaoa, oc tlamjctia: in aqujn maçatl oc acic, anoço coiotl, qujntlauhtia in Motecuçoma, tenjvivavanquj in tilmatli: [292]

intla tlamanj, qujmoquentiz: auh intlacamo tlamanj, çan qujtlatiz tanaco, anoço qujmonamaqujliz: yoan in tlamanjme qujntlamaca in Motecuçoma, yoã atli.

Auh in ie iuhquj motlamjctiloc, in jcpac çacatepetl: njman ie ic viloatz, çaiio in intzontecon qujoalhujvica intlan qujmaana, chichipicativitz in eztli, in oacico inchachan, aco qujnpipiloa auh çan vmpa concaoa in Motecuçoma.

Auh in jquac çacapan qujxooaia: iquac qujnma- 796ˣ
caia in imamatlatquj in jzqujntin mjqujzque: ie-
hoatl in Tlamatzincatl, mjequjntin mochichioaia, [776]
itlaaltilhoan: injc ome iehoatl in Izqujtecatl, aço
vmentin, anoço eintin: iehoan qujmaltiaia in tlachic- [463]
que, yoan in tecutlachique:

injquein, mjquja iehoatl in Mixcoatl, yoan inamjcioatl, itoca: Jeoatl icue, çan omextin, çan calpixque in qujnnextiaia: auh no iehoãtin in cioa, Coatl icue: [624] in jnamjcoan Tlamatzincatl, yoan izqujtecatl: no iquac qujcuja in jmamatlatquj.

Aũh in oacic, in vel iquac ilhujtl, Quecholli injc tlamj cempoalli: vncã xalacoa, vncã xallaquj, in mjqujzque: vmmotzcalo, in tonatiuh: mec qujnvica in vmpa mjqujzque: qujmõiaoalochtia in techcatl, motecpantivi: auh in ocõiaoaloto, njmã ie ic tlaltemo, aocmo vmpa vico in vmpa opieloia, ça vmpa qujnvivica in incacalpulco, ceioal in qujntoçavia, qujnpia, qujnpipia.

Auh in ie onaci, ioalnepãtla: njmã ie ic tetzoncujva: auh in oqujmõtzoncujque, njmã ie ic motlatlatilia: in oqujchtli, qujtlatia, in jpan yoan itilma,

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[4] Reference to the corresponding Spanish text suggests that [illegible] might better be read for ixquich. Cf. also Seler (op. cit., p. 197).
[5] Cf. Anderson and Dibble, op. cit., p. 1, n. 3.
[6] Cf. supra, p. 97, n. 7.

[If the captive was] A MAN, he burned

x 796 his streamers, and his cloak, and his breech clout,
[415] and all the things he had received, and his water gourd. All these he burned.

And a woman burned all her womanly array—her
[462 basket, her spindle whorl, her chalk, her spinning
283] bowl, her warping frame, her cane stalks, her batten,
286] her heddle, her divided cord which held [up the textile], her waist band, and her weaving stick, and her thorns, and her skeins, her shuttle, and her measuring stick.[7] All these she burned herself.

Of these of which they disposed in this wise, it was said that they would be needed where they were going, when they went; when they died, there [these things] would await them.

And when it dawned, all were adorned and arrayed. They put upon them their paper vestments, in which they were to die. When they had adorned them, then they were taken where they were to die. Two escorts led them; they went to take them up, and, lest they faint, laid hold of them. And two [escorts] were to bring [the bodies] down; they went
[202] to bring them down when they died, and a flag-bearer went bearing a flag. And two escorted each woman. They did likewise when they took each of the ceremonially bathed captives.

And when they had brought them [there], four captives to be slain went ahead. At the landing at

yoan imaxtli, yoã in quezquj itlaçevil, yoã iiatecõ muchi qujtlatia.

Auh in cioatl, muchi qujtlatia in jxqujch icioatlatquj: in jtana in jmalac, in jtiçauh, in jtzaoalcax, in jtzatzaz, in jotlauh, in jtzotzopaz, in jteçac, in jmecamaxal, ineanaia, yoã itzopaia, yoan ivitz, yoan iquatzon, ixiouh, yoan yioctacauh: muchi qujtlatia inoma.

Injc iuh qujchioa y, qujlmach vmpa intech monequjz in vmpa iazque, in jquac mjqujz vmpa qujoalchiaz.

Auh in otlatvic, mec tecõcaoalo, techichioalo, qujmonaaquja in amatlatqujtl, in jpan mjqujzque: in oqujmõchichiuhque, mec tevico in vmpa mjqujzque, qujnvica in teanque, vmentin qujntlecavizque, in macana çotlaoa, qujntzitzqujzque: yoã vmẽtin tetemovjzque, in qujnoaltemovizque, in jquac ommjcque: yoan ce panoa, in qujvicatiuh panjtl: yoan vmentin, teixamjque cioa: çan muchivi in qujnvivica, cecenme tlaaltilti.

Auh in oqujmaxitique: iacattivi in mamalti mjquj navintin: apetlac in qujmjilpilia imjcxi yoã inma:

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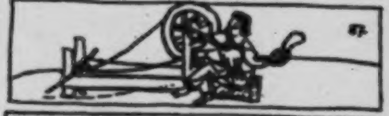
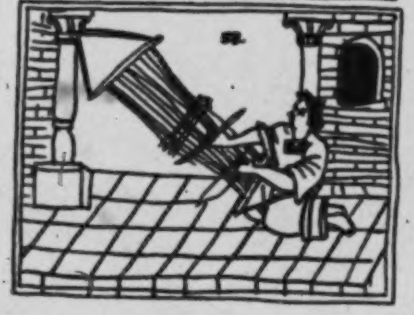
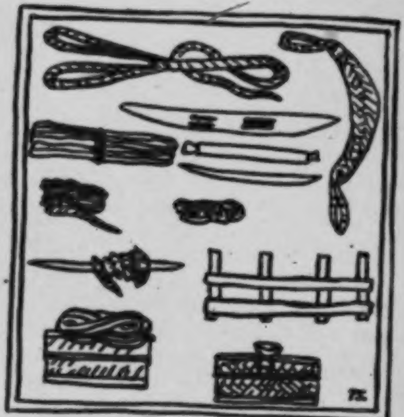
[7] These weaving implements have been tentatively identified with the assistance of Dr. Gladys A. Reichard, Barnard College, Columbia University, N. Y., and Dr. Bertha P. Dutton, School of American Research, Santa Fe. The accompanying drawings of weaving and weaving implements are from Books VIII and X, after Paso y Troncoso.

[286]







the foot of the pyramid they had their feet and hands bound. Then four [priests] carried them up; they went lifting them by their hands and feet, heads bobbing up and down as they went, heads hanging toward the ground.

And when they had brought them, then they stretched them upon the offering stone and there slew them.

And as they thus carried them up, it was said: "Thus they slay them as deer; they serve as the deer, who thus die." And the other captives climbed up, purely of their own will. And when [these] had died, when they had suffered, then died [the likeness of] Mixcoatl. And when he had died, at the Temple of Mixcoatl, then those [who were arrayed in the likeness of] Tlamatzincatl died, there at [the Temple of] Tlamatzincatl. And thus did they die: they climbed up purely of their own accord, of their own free will. Then they went straight to the offering stone. And these died there at [the Temple of] Tlamatzincatl.

And the women died at dawn there at [the Temple of] Coatlan. When they climbed up, they went singing lustily. Some went dancing. Some, in truth, wept. And the escorts went holding them by the hand.

When they had died, when they had suffered, then they whose office it was to lower them, brought them down, rolling them [down] carefully. And when all were slain, then everyone dispersed and departed.

This concluded [the feast] when already one day had been counted in [the month of] Panquetzaliztli.

Here endeth [the account of the feast of] Quecholli.

mec quintlecavia, quinnanaalhcavia, quintitilinjztivi in jma, in jmjcxi: âquetztivi, tlalchi oalpipilcatiuh in intzontecon.

796x

Auh in oquimonaxitique, mec quimôteca in techcac vncã quimõmjctia.

Auh inic iuh quintlecavia y, quilmach ic quinmaçapoloa, quintlachecalhuja in maçatl, in iuh mjquj: auh in oc cequintin mamalti, çan ōmonomavia in ontleco. Auh in ōmjcque, in ontlacotique: çatepan in ommjquj Mixcoatl. Auh in mjquja y Mjxcoateupā: njman ic hoantin in tlamatzinca, vmpa mjquj tlamatzinco: auh inic mjquj, çan ōmonomatlécavia, çan in iollotlamati in ontleco: njmā techcac ontlamelauhtimanj: auh in mjquja y, vncan in tlamatzinco.

Auh in cioa vel oc ioatzinco in mjquja, vmpan coatlan: in jquac tleco, cenca cujcativi, cequjntin mjtotitivi, in cequjtin vel choca: auh in teanque qujmaantivi.

In ommjcque in ontlacotique: mec qujnoaltemovia, in tetemovique, çan jvian in qujnoalmjmjloa: auh in ommjcoac, mec tlaxitinj, viviloa.

Inin tzonquiça, ic cuel ipan icemjlhujtlapoalac in Panquetzaliztli:

njcan tzonquiça in Quecholli.

x796 **Thirty-fourth Chapter**, in which they tell of the feasts and sacrifices which were performed on the days of the fifteenth month, which was called Panquetzaliztli.[1]

The fifteenth feast day: this one was called Panquetzaliztli.

[785] When the feast of Panquetzaliztli had not yet arrived, the priests fasted for eighty days, and laid down green boughs. When they began [the fast], it was upon the day following [the month of] Ochpaniztli. At midnight they spread the green boughs, on all the mountain tops and upon the circular altars, [even those] which were distant.

[292] And this they did until [the month of] Panquetzaliztli arrived. When they laid the green boughs, they went quite naked, wearing nothing. They went carrying green boughs; these [were] green reeds and [534] thorns. And they went blowing their shell trumpets and pottery whistles.[2] They proceeded blowing [them] alternately.

And when the feast of Quecholli ended, then began the singing and dancing, when was intoned the song named the Tlaxotecaiotl—the song of Uitzilopochtli. This was begun at nightfall; and it was ended at the [534] time when the trumpets sounded, when the conch shells were blown.

Also, among them, the women sang and danced—harlots, who went between [pairs of men] (as hath been told). Daily they did this, until twenty days [had passed].

x796 778 And when the ninth day before [the feast] arrived, then were bathed in sacred water [the victims known as] the ceremonially bathed ones, or those to die the captives' death.[3] The old men of the tribal temple secured the water; they got the water there

Injc 34 capitulo: itechpa tlatoa in ilhujtl, yoan in nextlaoaliztli, in muchioaia in jpan ic cemjlhujtl, ic caxtoltetl metztli, in mjtoaia: Panquetzaliztli.

Injc caxtoltetl ilhujtl: ic hoatl in moteneoa, Panquetzaliztli:

in aiamo aci ilhujtl Panquetzaliztli: in tlamacazque, nappoalilhujtl in moçaoaia, yoan acxoiatlaliaia: iquac qujpeoaltiaia, in iuh onquiz imuztlaioc, Ochpanjztli: in ioalnepantla onacxoiatema, in novian tetepeticpac, yoã in momoxtoco, in veca.

Auh inin qujchioaia, izqujchica onaci in Panquetzaliztli, in oñacxoiatlaliaia, çan pepetlauhtivi, atle intech vetztiuh, qujtqujtivi in acxoiatl, ic hoatl in acatl xoxouhquj, yoan vitztli, yoan inteccjz, yoan in cocovilutl qujpitztivi, qujpapatlativi in qujpitza.

Auh in õqujz Quecholli ilhujtl: njmã ic pevа in cujcoianolo, in cujcatl in eoa itoca tlaxotecaiotl, icujc in Vitzilobuchtli: im peoaloia, iquac in tlatlapoiaoa: auh in necacaoaloia, iquac in tlatlapitzalizpã, in ic tlatlapitzalo:

no teoan cujcoianoa in cioa in avienjme, tetzatzalan mantivi (in juh omjto), mumuztlae in muchioa, izqujchica cempoalilhujtl.

Auh in oacic tlachicunaviti, vncan moteualtiaia in tlatlaltilti, anoço tlachimjcque: in calpulvevetque, conanaia atl: vmpa in vitzilobuchco conanaia atl, at [the village of] Uitzilopochco. It was there at the [spring called] Uitzilatl, in a cave. With cypress[4] branches they stopped [the mouths of the jars] as they went. They proceeded bearing [the water] with them.

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[1] "Elevación de banderas," in Garibay, op. cit., p. 312; "el acto de enarbolar el pendón" (Clavigero, op. cit., p. 170)—possibly a reference to the raising of the standard and the statue of Paynal up to the altar in the Temple of Uitzilopochtli. Torquemada (op. cit., p. 299) writes: "[illegible] de Pendones, ò Vanderas; porque [illegible] Guerras; y en este tiempo [illegible] Provincias, en Armas, y [illegible] Guerras, y Batallas; porque [illegible] Pueblos, y [illegible] Provincias, en orden de [illegible] sus Reinos, y Señoríos. Y antes de las [illegible] porque los Peones, y Soldados, no se [illegible] y para esto hacian grandes Ofrendas à su Dios Huitzilopuchtli, ò Camaxtle, [illegible] Armas, y [illegible] contra sus enemigos."

According to Tovar (Kubler and Gibson, op. cit., p. 32) it was the special festival of the war captains, who set up a banner in the middle of the temple courtyard.

[2] "Trompetas de Caracoles [illegible]," according to Seler, op. cit., p. 200.

[3] Cf. Anderson and Dibble, op. cit., p. 1, n. 5; p. 19. Sahagún (Bustamante ed., II, p. 370) says: "Los mercaderes hacian un banquete en que daban a comer carne humana, esto hacian en la fiesta que se llama panquetzaliztli. Para esta fiesta compraban esclavos que se llamaban tlaaltiltin,

When they had taken [the water] hence, they thereupon sprinkled it upon [the victims], there at the foot [of the Temple of] Uitzilopochtli. And there they gave [the victims] their paper vestments, their paper adornment, in which they were to die. And they painted them with stripes, in blue, from their feet up to their knees; and from their hands up to their elbows. And their faces they stained in horizontal stripes of alternate colors, light blue and yellow.[5] And they inserted nose plugs made of an arrow and a half disc.

And when it was so done, when they had adorned them, when they had prepared them, then [the bathers, they who owned the slaves,] took them to the tribal temple, but they came hence quickly. Thereupon each [owner of a victim] went to his house [with his slaves]. There they took apart and set down [the victims'] array, placing [their ornaments] in palm leaf baskets for them. And there, together, [the owners] began the singing and dancing, going in company with their women.

And when they had come to the fifth day [before the feast], then they who owned the slaves[6] and the old men of the tribal temple began a fast. They ate only at midday,[7] and bathed themselves at midnight. Having bathed there at the cloud house, they then departed from the tribal temple.

And the woman who was to bathe [the slaves] bathed herself at the water's edge. She set up one thorn, stained with blood, on the bank. And when the four days of fasting ended, then at nightfall the serpent dance was danced. The bathed victims danced the serpent dance, as well as their owners, who had bathed them, and those who were to seize them, and those who were to bring them down [from the temple, when they were slain], and those who

vmpan ca vitzilatl, oztoc, avevetica in qujoaltzatzacutivi, intlan qujoalaantivi: 796^x 778

in oqujçoalhujcaque: njman ie ic qujmatzelhuja, vncan in jcxitlan Vitzilobuchtli, yoan vncan qujnmamaca in jmamatlatquj, in jmamanechichioal in jpan mjqujzque, yoan qujnteçao vavana in imjcxic, inmetzpan tlatlamj, yoan in inma, imacolpã tlatlamj: yoã imjxtlan tlatlaana, ic tlatlapantiuh in texotli, in coztic, yoan qujmontlalilia iacapilolli, mjtl muchiua, yoan anecuiotl. 796^x 302 [301]

Auh in ie iuhquj in oqujmõchichiuhque, in oqujmõcencauhque; njman ic qujnvivica in incacalpulco, çan oalqujqujztiqujça, njmã ie ic vivi in inchachan tealtique, vmpa qujnxixitinja, qujntlatlalilia in intlatquj, qujmõtanatemjlia. Auh vncan in tooan compeoaltia in cujcoianoa, qujnvivicativi in incioaoan. 796^x 567

Auh in oacic, vncã tlamacujlti: njmã vncã compeoaltia in moçaoaia tealtique, yoan in calpulvevetque: tlacatlaquaia, yoan maltiaia in ioalnepantla: vmpã aiauhcalco in omaltiaia, vncan oncoa in calpulco. [515]

Auh in cioatl tealtiz, çan vncã in jatenco omaltia: ce vitztli cõquetza atenco ezço: auh in otzõqujz navilhujtl, injc moçaoa: njmã ic oaliova in coanecujlolo, coanecujloa in tlaaltilti, yoã in tealtique, yoan in teanque yoan in tetemovique, yoã im panoa- [535]

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que quiere decir, bañados, porque los lavaban y regalaban para que engordasen, para que su carne fuese sabrosa cuando los hubiesen de matar y comer; compraban estos mercaderes en Azcapotzalco, porque allí había feria de ellos y allí los vendían los que trataban en esclavos."

The Real Palacio MS (Garibay, op. cit., p. 317) reads: "[illegible]"—"y se dice el que baña [illegible] a su esclavo siempre lo bañaba con agua caliente, cada uno de los veinte días."

[4] Seler (Collected Works, Vol. II, Pt. 4, p. 39) calls ahuehuetl swamp cypress ([illegible]). In Sahagún (Robredo ed., Vol. III, p. 333) it is defined as *Taxodium mucronatum* Ten.; the corresponding Spanish text has "*hojas de sabino*." See J. Ignacio Dávila Garibi, *Epítome de raíces nahuas* (México: Editorial Cultura, T. G., S. A., 1949), Vol I, pp. 156ff., for some notes on the etymology of ahuehuetl.

[5] Seler, in *Codex Vaticanus Nr. 3773 (Codex Vaticanus B)* (Berlin: Druck von Gebr. Unger, 1902), p. 8, describes this face painting ([illegible]) as [illegible]. The stripes, though of different color, are characteristic of Tezcatlipoca.

[6] Corresponding Spanish text: "*dueños de los esclavos.*"

[7] "*Comían al medio día*" (loc. cit.); "*Sie assen (nur einmal) am Tage (am Mittag)*"—Seler, *Einige Kapitel*, p. 200; "*comía a mediodía*" (Garibay, op. cit., p. 312).

x 796 would carry the banners, and the women who would wash their faces. [The dance] ceased when conch shells were blown [at midnight].

x 796 536 And hence was it named the serpent dance: they took one another's hands, while ranged in a line; with their hands they grasped circlets of grass, or reeds, or cord made into jar rests. The victims went trotting among [the others]; there was much running; they leapt, hurrying as if in haste, as if breathless. There was circling about, with no song, without singing.

And the old men of the tribal temple beat drums for them; and only they sang. Some looked on, marveling at [the dance]. And much was their fasting admired and respected. All abstained, even more so [834] the owners of the victims. No [man] might lie with a woman, nor a woman with a man.

And when they had danced the serpent dance, then they dispersed.

x 796 And when it dawned, on the twentieth day, when [it was] verily the feast day, thereupon the bathed slaves went to [their owners'] houses, taking their [386] leave. They carried with them black stain, [or] perchance blue mineral earth, or red ochre. And as [533] leave was thus taken in [the owners'] houses, they went singing, as if their voices would crack, as if they were hoarse. When they reached the houses of those who had bathed [them], then they dipped [386] their hands into the blue stain, or the black stain, or the red ochre. Thereupon they laid their hands upon the posts and upon the door lintels, wherever they came out of the homes of those who had ceremonially bathed [them].

And when they had proceeded to the several places where their relatives were, then they again went to [their owners'] homes; these in vain offered them food. Some yet would eat; and some could not now eat.

And when this was done, gifts awaited them, spread out. Cloaks were ready [for them], breech clouts, shifts, skirts. And when the gifts were laid out, thereupon the victims took their banners upon their backs, arraying themselves of their own free will. And the women likewise, in the same way, put upon their backs their baskets with all their womanly adornment. Thereupon they arose to carry in their arms the gifts made them; before the door, in the street, they arranged themselves in procession. And the bathed ones thereupon entered the interior of the

que, yoan in teixamjque cioa: in mecaana iquac in tlatlapitzalo.

Auh inic moteneoa coanecujlolo, maana, motecpana: inic maana iaoalli, aço tolli, anoço mecatl in qujiaoallalia: in tlaaltilti intlan aactivi, cenca motlatlaloa, chichitonj, vivicinj, iuhqujn tlaixiotochca, iuhqujn tlacica: moiaiaoaloa, amo cujca, amo ma cujca.

Auh in calpulvevetque, qujntlatzotzonjlia: auh çanjoque in cujca: cequjntin tlatlatta, tlatlamaviçoa: auh cenca tlamaviztililoia, cenca qujmaviztiliaia in neçaoaliztli: vel ixquich tlacatl, moçitzqujaia: oc cenca iehoantin, in tealtique: aiac cioacochia, auh in cioa, ano ac oqujchcochia.

Auh in onnecocololoc, njmã ie ic tlaxitinj.

Auh in otlatvic, in vncan tlacempoalti, in ie vel iquac ilhujtl: njman ie ic vi in tlaaltilti, mocacalnaoatizque: qujnpatilia tlilli, aço texotli, anoço tlavitl: auh in jquac ie vi mocacalnaoatizque, cujcativi, iuhqujn no in tozqujtzatzaianj, omach içaoacaque: in onacique inchan tealtique, njmã conaquja in imma texotitlan, anoço tliltitlan, anoço tlauhtitlan: njman ie ic commamaña tlaquetzaltitech, yoã tlaixquatl itech, ixquicã qujça in inchachan tealtique.

Auh in izqujcan onqujzque, in inoaniolcaoacan: njmã ie ic no ceppa vi in inchachã, in nen qujntlamaca; in cequjntin oc ontlaqua; auh in cequjntin aocmo tlaqua.

Auh in jquac in, ie ic onoc in tetlauhtilli, ic qujchiztoc in tilmatli, in maxtlatl, in vipilli, in cueitl: auh in omotetecac, tetlauhtilli; njmã ie ic mochichioa in tlaaltilti commomamaltia in impã, çan monomavia in muchichioa: auh in cioa çan no innoma in cõmomamaltia, intana, in jxqujch incioatlatquj: njmã ie ic moquetza in tlanapaloa, in qujnapaloa tetlauhtilli, qujiaoac, vtlica oalmotecpana: auh in tlaaltilti, njman ie ic calaquj in cioapan, qujoaliacaloa in tlecujlli: mec oalqujça, mec ommoiacatia

house, going around the fireplace. Then they came out. Then in the lead were those carrying [the gifts] in their arms, quietly going to the tribal temple—the bathed ones following, coming after [the others].

And when they had come to the tribal temple, thereupon the bathed ones danced in the courtyard. And they placed the gifts in the tribal temple. And they placed aside the capes, the breech clouts, the skirts, the shifts. Then first came the bidden guests. [The owners] offered gifts to each of them. And the women stood apart, in line. They also offered gifts to them.

And this was the office of only the merchants, who bathed and purchased [the slaves].

And when those had been completely arrayed who had come together and been given gifts, then they took the victims [that] they might go into the sand.[8] When they reached the [pyramid] temple of the demon, then all climbed up to the temple. When they had come to the top, then they circled about the sacrificial stone, and climbed down [the other] side.

And when they had come down to the ground, when they had reached the earth, then all ran to their tribal temples. And some went slowly. When they entered [the tribal temples], then [the merchants] took from them their paper vestments, and then they were placed upon mats. They served food, or wine, to whoever might wish it. All night they had them keep vigil.

And when midnight arrived, then they ranged them in a row, and cut hair from the crowns of their heads. When they had cut the hair from their heads, then they put it away for themselves (as hath been told in [the account of] Quecholli).

And when this was done, then were eaten [*tamales* of a dough of] amaranth seed, all at the same time, everywhere in the houses of the common folk. None failed to eat the amaranth seed [*tamales*]. And no one broke the amaranth seed [*tamales*] with his hand; they sliced it with [a length of] maguey fiber. And when the amaranth seed [*tamales*] had been eaten, thereupon were taken up the straw mats; they rolled them up and set them, in order, outside the door. Thereupon they lay upon the earth, the cold ground, [on] old capes, or old pieces of maguey fiber cloth, of which they made couches for themselves.

And upon the morrow, when it was still a little dark, then [he who carried the figure of] Paynal

in tlanepaloa, vmpa tlamattivi in calpulco, ça tetocativi in tlaaltilti, ça tlatzacutivi. 796x

Auh in oacito calpulco: njman ie ic mjtotia, in tlaaltilti, in jtoalco: auh in tetlauhtilli, qujcalaquja in calpulco: no nonqua qujtlalia in tilmatli, in maxtlatl, in cueitl, in vipilli: mec ommoiacatia in tlacoanotzalti, qujoalmacatimanj, cecenieca in innetlauhtil: auh in cioa, nonqua moocempanoa: no qujnoalmacatimanj, in innetlauhtil:

auh inin çan mjxcavia in pochteca, in tealtianj, [441] in tecoanj.

Auh in ôtecencaoaloc, in oncenvetz, in ontetlauhtiloc: njman ie ic qujnvica in tlaaltilti, xalaqujzque: in onacique tlacateculotl jteupan, mec tleco in teucaltlicpac, in vmpanvetzito: mec qujoaliaoaloa in techcatl, can jc oaltemotimanj, centlapal.

Auh in otemoco tlalchi, in otlaltitech acico, mec oalmotlatlaloa in incacalpulco: auh in cequjntin, çan jvian in iativi: in ocalaqujto, njmã ie ic qujntlatlalilia in jmamatlatquj, mec motlalia in petlapã qujnchieltia in tlaqualli, anoço vctli, in catle cõnequjzque, ceioal in qujntoçavia.

Auh in oacic ioalnepantla: mec qujntecpana, in qujntzoncujzque: in oqujmontzoncujque, mec motlatlatilia (in juh omjto ipan quecholli).

Auh in omochiuh y, mec tzoalqualo, cẽvetzi in [264] novian macevalpan, aiac in maca tzoalqua: auh in tzoalli, aiac imatica qujcotonaia: ichtli injc qujnotlaticate: auh in ontzoalqualoc, njmã ie ic mecoa in petlatl, qujilacatzoa, qujiaoac qujoalmamana; njmã ie ic netecoo, çan tlalpan, tlalitzticapan, ça tilmaçolli, anoço aiaçolli in commopepechtia, in commopepechia.

[513]

Auh in otlatvic ça oc achi tlatlaiovatoc, njmã ie ic oaltemo in teucaltlicpac in Paynal in jcpac Vitzilx 796 came down from the top of the Temple of Uitzilopochtli, [which was] above. When he had come down, then he went direct to [the place] called the [346] god's ball court.[9] Here they slew four victims—two [honoring the god] Amapan, two [honoring the god] Uapatzan.[10] When they had slain them, he then dragged them about the ball court. [It was] as if he painted it with their blood.

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[8] Cf. p. 97, n. 7, supra.

And when this was done, then [the priest bearing the figure of Paynal] fled thence, being made to hasten greatly.[11] He proceeded to Tlatilulco, and then he went straight to Nonoalco. Here there received [778] him [the priest bearing the image of the god] named Quauitl icac, the helper and elder brother [of Paynal].[12] His adornment was similar [to that of Paynal], but he was covered with chalk.

And when [the latter] had greeted [Paynal], then [both] departed; they circled about to Tlaxotlan. Thereupon they went straight to Popotlan. There also they quickly slew victims—very swiftly.

Then once more they went [on], straight to Chapoltepetl, passing before it. And when they came to the river bank, at a place name I[illegible]itlan, also at this place they speedily slew a victi[illegible] He whom they slew was named Izquitecatl.

Then they set forth, hastening over to Tepetocan; when already at the outskirts of Coyoacan, they then went direct to Maçatlan. Here turning back, they then went straight to Acacninancõ.

And when they had reached Acachinanco, then stopped the rolling up of the paper. These began to roll up the paper when Paynal began to follow his path.

And as for the rolling of the paper: The bathed ones remained in one separate group; those of Uitznauac remained in [another] group. [These latter] [714] a number of warriors aided. Moctezuma gave them armor jackets of yellow cotton, and shields [painted with] wolf eyes. Only pine staves lay in their hands.

And [the warriors] who aided those of Uitznauac [bore] spears with which they battled and which they [411] cast. And the bathed ones met them with only bird arrows, which they shot, with flint points. Verily, battle was joined; truly, [some] were slain.

obuchtli: in oaaltemoc, mec tlamelaoa, in motenehoa Teutlachco: vncan qujmõmjctia navintin: vme amapan, vme vappatzan: in oqujmõmjcti, mec qujnvivilana, tlachco: iuhqujn ic tlatlacujloa imezça.

Auh in ie iuhquj, mec oaleoa, cenca qujmotlalochtia, vncan quiça in Tlatilulco, njmã ic tlamelaoa nonooalco: vncan cantiquiça itoca Quavitl icac, itepalevicauh, itiacauh: çanno iuhquj in jnechichioal, tel çan ie motiçaoaoan:

auh in oconantiquj[z], mec vi, vmpan ommocolooa tlaxotlan: njmã ie ic ontlamelaoa popotlan: no vncã ontlamjctitiquiça, çan iciuhca:

njmã oc ceppa ontlamelaoa, chapoltepetl ixpan quiça: auh in oacito atoiac, itocaiocan Izqujtlan: no vncan ontlamjctitiquiça, in conmjctia, itoca Izqujtecatl:

mec vi, vncã qujztiquiça in tepetocan, ie coioacã caltenco, mec oallamelaoa, maçatlan, vncã oallacoloa: njman ic qujoalmelaoa in acachinanco.

Auh in oacico acachinanco, njmã ic mocaoa in tlaamovia: in iehoãtin tlaamavia, iquac peoa, in jquac vmpeoa, vtlatoca Paynal.

Auh injc tlaamaviaia; in tlatlaaltilti, nonqua manj: in vitznaoa nonqua manj, qujmpalevia cequjntin tiacaoan: qujnmacaia in Motecuçoma ichcavipilli, coztic, yoan chimalli, cojtlachixxo: çan ocoquavitl in immac conoc.

Auh in vitznaoa qujmpalevia tlatzontectli injc tlaiecoa in qujtlaça: auh in tlaaltilti qujnnamjqui, çan totomjtl in qujtlaça, içatecpaio, vel iauiotl in muchioaia, vel mjcoaia.

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[9] According to Torquemada, op. cit., p. 282, the [illegible] were sacrificed in a ball court (teotlachco)—not in the barrio of the same name. Two had previously been sacrificed in the barrio of Teotlachco.

[10] Seler (op. cit., p. 210) apparently does not regard Amapan and Uappatzan as gods. See, however, corresponding Spanish text.

[11] Though the Nahuatl text describes the movements of Paynal, it was actually a priest, who carried the figure of the god. Cf. corresponding Spanish text: "Luego descendía un sátrapa, con gran priesa trayendo en los brazos, la estatua de paynal, mensajero de Vitzilopuchtli." This priest was dressed in the trappings of Quetzalcoatl, according to Torquemada (op. cit., p. 282).

[12] "Allí le salía a recebir, el sátrapa de aquel dio, con la ymagen del dios Quauitlycac" (corresponding Spanish text).

And of them who aided the Uitznaua, if one were taken, he met his end. In truth, the bathed ones slew [their opponents]; using a two-toned drum [as an offering stone], upon it they cut open their breasts.

And the onlooker, he who oversaw [the battle], when he noted that [he who bore the likeness of] Paynal already approached, then cried out, saying: "Mexicans! Now he cometh! Now already is brought the lord! Enough!"

And when they heard this, then the bathed ones took after [the others]. Then dispersed, melted away, and departed those who had aided [the Uitznaua], who had rolled up the paper.

Thereupon came [he who bore] Paynal. First arrived the standards, two devices for seeing, made of [sprays of] feathers, with a hole in their midst. Two mere boys bore them hence, hastening greatly. Then [from the boys] two warriors took [the standards] quickly—[warriors] who could hasten and run fast.

And when they had run a certain distance, two other [warriors] took it briskly from them. So they carried it in relays.

And when they reached the eagle portal[13] [of the courtyard of the Temple of Uitzilopochtli], none took these from them; they took the devices up [to the Temple of] Uitzilopochtli. Those who came ahead, when they had brought up the devices for seeing, cast them upon the image of Uitzilopochtli, which [was made of a dough of] amaranth seed. [There] they fell to the ground, faint, and lay panting.

And the fire priest thereupon came forth and cut their ears with a flint knife, whereupon they came to themselves; thus they revived.

And when they had revived, then they climbed down, taking the amaranth seed dough [image] which they had captured.[14] They took it to their homes, [for] it was in truth their captive, and ate it. They offered it to their kin and to their neighbors, who all ate of it.[15]

Auh in tlapalevia in qujmpalevia vitznaoa, intla çe axiovi, no mjquja: vel iioma qujmjctia in tlaaltilti, çan teponaztli in jpan conteltequj. 796x [534]

Auh in tlachiaquj, in oqujttac, in oconjttac in ie vitz Paynal: mec tzatzi, qujtva, Mexicae, ca ie vitz, ca ie movicatz in tlacatl, ma ixqujch.

Auh in oqujcacque: mec tetoca in tlaaltilti: vncan xixitinj, tlaxitinj, vivi, in otepaleviaia, in otlamaviaia.

Niman ie ic vitz in Paynal: achtopa oalcoa in machiotl, auh in tlachieloni vme hivitl in tlachioalli, yiticoionquj, çã oc pipiltotonti in qujoalitquj, cenca qujoalmotlalochtia, njman qujncujlitiquja in tiacaoan, in vel paina, in vel totoca:

auh in oquexqujch oqujoaltoctique, oc ceppa no vmētin, qujncujlitiquja, çan iuhqujn qujmomamacativi.

Auh in oacico quauhqujiaoac, aocac vel qujncujlia, ie ocan qujpantlaçazque, in jicpac Vitzilobuchtli: in vel iacattiuh, in opanvetzito in tlachieloni, ipan contlaça in ixiptla Vitzilobuchtli, in tzoalli ça onchachapanivetzi, vel çoçotlaoa, ça cicintoque.

Auh in tlenamacac, njman ie ic iauh, qujnnacaztecpavia, ic oallachia, inic moncalia. [785]

Auh in omoncalique mec oaltemo, qujnqujxtia in ocacique tzoalli, qujmoaqujlia in inchan, ca vel imal, qujqua, qujnmamaca in inoaniolque, yoan in tlaxillacalque, qujcenqua. [262]

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[13] Cf. Sahagún (Robredo ed., Vol. IV, p. 88): "y luego se juntaban los capitanes y entraban dentro del un patio que se llamaba quauhquiaoac. . . . En este lugar estaba una águila de piedra grande y otra como un estado de hombre, y por eso llamaban a aquel patio quauhquiaoac; de la una parte del águila estaba un tigre de piedra, y de la otra un oso también de piedra."

[14] Clavigero (op. cit., p. 160) says such images had been made of both Uitzilopochtli and Paynal: ". . . fabricaban . . . dos estatuas de aquellos dioses, de la pasta de varias semillas con sangre de niños sacrificados, y le ponían por huesos algunos trozos de acacia."

[15] In op. cit., pp. 169-70, Clavigero writes: "aquella tarde que era la última del [illegible]

x 796 And when this was done, then they took in procession around [the pyramid] those who were to die, only once circling them about. Thereupon they were arranged and placed in order—the captives standing ahead. Then a man [priest] brought down [from the top of the pyramid] the sacrificial papers[16]—a man brought it down. When he reached the ground, he raised them as an offering to the four directions. Then he laid them in the so-called eagle vessel.

Thereupon likewise descended the fire serpent,[17] looking like a blazing pine firebrand. Its tongue was made of red arara feathers, looking like a flaming torch. And its tail was of paper, two or three fathoms long. As it descended, it came moving its tongue, like that of a real serpent, darting in and out.

And when [the priest] had come [with it], bringing it down to the base [of the pyramid], he proceeded carefully to the eagle vessel. Then he went up [to the eagle vessel] and raised [the fire serpent] also to the four directions. When he had [so] raised it up, then he cast it upon the sacrificial paper, and then they burned.

[534] And when he had come, leaving it, then he ascended; and when he reached the summit, then shell trumpets were blown. Thereupon was brought down Paynal, the representative of Uitziilopochtli; in great haste [the priest] brought him down.

And when [Paynal] had come, reaching the ground, he passed before the eagle vessel and quickly came in front of the captives and the bathed ones, as if guiding them. Then they ascended [the pyramid steps].

As they came gaining the summit, first the captives died, as if [with them] was formed the fundament for the bathed ones.[18] And when, first, the captives had died, the bathed ones were next.

[534] And when one had died, then shell trumpets were sounded; then they proceeded to bring them down, rolling them quickly down [the steps]. So did they with all the bathed ones.

And likewise men were slain at Uitznauac. They who died were only the Uitznaua; only they [died]—none [were slain to form] their fundaments.

And when they had been slain, then all departed.

Auh in ie iuhquj mec tetlaiaoalochtilo, in mjqujzque, çan ceppa in qujnoallaiaoalochtia: in ie iuhquj mec temanalo, tetecpanalo, iacattimanj in mamalti: njman ie ic qujoaltemovia in teteuhpoalli: ce tlacatl in qujoaltemovia, in ocaxitico tlalchi, nauhcampa conjaoa; mec cōmana, in vncan motenehoa quauhxicalco:

njman ie ic no oaltemo in Xiuhcoatl, çan iuhqujn in ocopilli; cueçalin in jnenepil muchioa, tlatlatiuh in ocopilli: auh in jcuitlapil, amatl, aço vmmatl, anoço ematl injc viac: injc oaltemo, iuhqujnma nellī coatl, nenepilotivitz, iuhqujn mocuecuelotivitz.

Auh in ocaxitico tlatzintlan, vmpa tlamattiuh in quauhxicalco: mec tleco, no nauhcampā in conjaoa: in oconjauh mec cōmaiavi in jpan teteppoalli, mec tlatla:

auh in oconcaoaco mec tleco, in opanvetzito tlacpac, mec tlapitzalo: njmā ie ic oaltemo in Paynal, in jxiptla Vitzilobuchtli, cenca qujoalmotlalochtia.

Auh in otlaltitech caxitico, ixpan qujqujxtia in quauhxicalli, imjxpan qujztiqujça in mamalti, yoan in tlaaltilti, iuhqujn, qujnoaliacana, mec tleco:

in oacito tlacpac, achto mjquj in mamalti: iuhqujn impepechoan muchioa, tlaaltilti: auh in oachto onmjcque, mamalti; ça qujnōtoqujlia in tlaaltilti.

Auh in jquac ce ōmjquj; njman tlapitzalo: njman ie qujnoaltemovitimanj, qujmmjmjlotivitze; much iuh qujnchioa in tlaaltilti.

Auh no mjcoa in vitznaoac: çanjoque in mjquj vitznaoaca, çan mjxcavia, aiaque inpepechoā.

Auh in ōnjcoac, mec viviloa: auh in jmoztlaio,

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[16] Corresponding Spanish text: "*Vn volumen grande, de papeles blancos, que llaman teteuhpoalli, o por otro nombre* [illegible]." The Nahuatl text here has [illegible]; subsequently it is [illegible].

[17] "*Un tizon de tea muy largo, que llamā xiuhcoatl*," brought down by a priest (loc. cit.). In the Bustamante ed., Vol. II, p. 183: "*y luego se anda a quemando aquella culebra de papel que se llamaba xiuhcoatl*." Cf. also [illegible], op. cit., p. [illegible], n. [illegible]. Tezozomoc (op. cit., p. 282) describes the xiuhcoatl as "[illegible], *de grande cuerpo, y* [illegible]"—emblem of the [illegible] to Uitzilopochtli. He names it [illegible], as does Clavigero (op. cit., p. 160), describing it as "*una serpiente de madera*."

[18] The corresponding Spanish text explains that the prisoners who formed the fundament were not sacrificed ("[illegible]").

And upon the next day, all drank wine; all began the drinking. The wine which was drunk was named blue wine. All the old men, the old women, the warriors of noble lineage, they who had wives, the men of marriageable age, and the nobility, and the leaders of nobility—they drank the wine.

And the young chiefs, who were already mature, drank wine, but they drank only in secret, not disclosing themselves; they hid themselves well in the dark; they retired behind bushes, lest they be seen

And if anyone discovered them, if it were known that verily they drank wine, that indeed all had gathered and congregated together—they beat them with pine staves; they bruised their bodies sorely, and shaved their heads like servants. They dragged them, kicking them; they hurled them to the ground; they cast stones at them. Verily, they afflicted them exceedingly. Sometimes, from this, death came.

And after they had taken their pleasure [with them], they cast them hence, they threw them out of the house. Thus fear came over [the people].

And in the house of him who had ceremonially bathed [the victims], there was song; there was beating of ground drums, rattling of gourd rattles, beating of turtle shells. Only as they were [seated] on the ground was there song; only upon the floor was the ground drum beaten. Gifts and favors were given all who worked and served the guests—those who cared for the tobacco, who saw to the tobacco; and those who cared for the chocolate, who saw to the chocolate; or who saw to the water; and those who offered food—the hosts. And the honored women, who were among the [cooking] vessels—who cared for the *tamales*, or the meat; those who set forth the meat, who stood over the meat; and those who stood by the wine—the wine makers. And all the neighbors—all of them—were offered gifts.

And the third day [of Atemoztli] was called "The Mock-fight of the Chonchayotl." One [man was arrayed to] resemble, and was the likeness of, the Chonchayotl. His hair was wild and disordered, bloody and frightful.[19] And when they arrayed the Chonchayotl, then they separated [into bands]. Apart were the priests, who went, and stood, with the Chonchayotl. And [also] apart lay the young warriors.

Then, at midday, they began skirmishing, in mock battle. They struck one another with fir branches, and canes, and tough, thin reeds bound firmly, tightly,

tlatlanano, haapocalo: in vctli mja itoca matlalvctli, inquich tlacatl in vevetque, in jlamatque: yoā in tlapaltequjoaque, in ie cioaoaque, in otlapaliuhcatque, yoā in tetecutin, yoan in tlapaliuhcaiaca, in quja vctli. 796 X 273

Auh in telpuchtlatoque, in ie chicaoaque, quja in vctli: iece çan qujchtacayia, amo mjxmanaia, vellaiovalli qujmotoctiaia, vel motiuhtlapachoaia, injc amo ittozque.

Auh intla aca qujnnexxotlaz, intla machililozque, in ca otlaoanque: in ca necentlalililoia, in ca nenonotzaloia: qujnvivitequj, ocoquauhtica vel qujnnacatepoçaoa, yoā qujnquatexoloxima, qujnquatetequj, qujnvivilana, qujntilicçatinemj tlaltitech qujntzotzona, qujntetentimaiavi, vel qujmellelaxitia: nemamaco injc mjctiloia. 687

Auh in oimellel onquijz, njmā in ca oalmaiavi, qujnoalchiccanana qujiaoac, ic mavitztli vetzia.

Auh in inchan tealtique, cujco, vevetzotzonalo, aiacachoalo, aiochicoalo: çan tlalpan cujco, çan tlalpan vevetl in motzotzona: tetlauhtilo, qujntlauhtia yn inquijchtin otlatequjpanoque in techiaquj, in qujmocujtlauja yietl, yn iiepā ca, yoan in qujmocujtlauja cacaoatl, in cacaoapan ca, anoço apan ca, yoan in techia, in techiaquj: yoan in cioatzitzinti, in contitlan nemj, in tamalpan ca, in nacapan ca, in nacatlatlali, in nacatl ipā icac: yoan in vctli ipan icac, yn vctlali: yoan in inquijch tlaxilacaleque, inquijch tlacatl motlauhtia. 796 X 533 [431] [272 276] [252]

Auh injc eilhujtl motenehoa chonchaiocacalioa, ce moquetzaia, ce qujxiptlaiotiaia in chonchaiotl: quatatapatic, quapaçoltic, ieço temamauhti: auh yn oqujcencauhque chōchaiotl, meç moncloa, nenqua manj, in tlamacazque inoan coa inoan icac in chonchaiotl: auh nenqua momana in telpupuchtli: 796 X

meç pena nepantla tonatiuh, in moiaiaotla, micali, ynjc moujujtequj, acaiomaitl, ichcatl yn oiametl, yoan acapitzactli, yoan otlapitzactli, qujcujcujtlalx 796 at the ends, with cord, held together with cords so that as one struck, they made a crackling noise. Verily, they belabored and hurt one another.

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[19] See Pl. 31.

[824] And if [the young warriors] caught a priest, if one was taken, they robbed him with [powdered] maguey leaves; sorely he burned and itched; [it was] as if his flesh crept. And if one of the young warriors was caught, the priests bled his ears with a [maguey] thorn, and his arms, his breast, and his thighs, [so that] he cried out loud.

[352] And if [the priests] chased the young warriors there into the royal palace, they looted it, taking all the [reed] mats, the cord mats, the seats with backs, the couches, the backless seats. And if they found horizontal, two-toned drums, or ground drums, they removed them, taking all [with them].

And if [the young warriors] took after the priests, entering the priests' dwelling, they also robbed them, removing from them mats, shell trumpets, and seats.

And they dispersed from thence, and all stopped toward evening when a little sun still shone.

And the fourth day [of Atemoztli] was named "Ashes Are Scattered." The old people said: "For the bathed ones, who died," it was said, "yet walk [upon the earth] for four days. Not yet do they depart to the land of the dead. And when ashes are scattered, then they go down into the land of the dead."

[515 348] And then were burned the paper vestments in which they had died, which had been laid in reed baskets. And then all washed their heads with soap; all bathed. Then all departed hence, thus dispersing each [to his own house].

Here ended the feast of Panquetzaliztli, after it had already taken the four days from [the month of] Atemoztli.

piaia, quijcacatzilpiaia, quijtetevilpiaia, quijmecacacocujaiaia, quijmecatitlan tlaliaia ynic mouiuitequj: inhquijn tlatlatzcatimanj, vel mocococoltia, vel mococoaia.

Auh intla oce cacique tlamacazquj, intla oce acicac, quijmecaltia, oncan cuecuetzoca, quequeçaqueja: yuhquijn iolmiquj ynacaio. Auh intla ce axioa, telpuchtli, in tlamacazque quijçoçoia vitztica yn jnacazco, yn jacolpan, yn ielpan, yn jmetzpan, vel quijtzatzatzia.

Auh in telpupuchti, intla quijntocaticalaquizque, in vmpa tecpan, tlanamoia, muchi quijnamoia in petlatl in petlamecatl, in tepotzoicpalli, in netlaxonj, in tzinicpalli: auh intla quijpātilia teponaztli, in vevetl muchi quijquijxtia, muchi quijcuj.

Auh intla quijntocaticalaquijzque tlamacazque in calmecac, no quijntlanamoielia, quijntlaçaçaquilia, muchi quijnquijxtilia, in petlatl, in tecciztli, in jcpalli: auh çan vncā xixitinj, necacao:'o, oc achi tonatiuh ie teutlac.

Auh injc navilhujtl motenehoa, nexpixolo: quijtoaia in vevetque. Ca in tlaaltilti in omjcque: quijl oc nemj navilhujtl, aiamo vi in mjctlan: auh in jquac nexpixolo, quijnjquac temo in mjctlan;

yoā iquac motlatia, mopetlacaltema, in jmamatlaquj in jpā omjcque, yoan iquac neamovilo, nealtilo, mec viviloa, ic cecēmanoa.

Nicā tzōquiça in jlhujtl Panquetzaliztli, ie cuel ic naujlhujtl cōcujlia in Atemuztli.

* * *

Thirty-fifth Chapter, which telleth of the feasts and the ceremonies which they observed in the days of the sixteenth month, which was called Atemoztli.

The sixteenth feast was called "The Falling of the Water."[1]

As for naming it "The Falling of the Water," it was when for the first time threatened, rumbled, and thundered the rains. All the common folk said, "Water cometh down"; or, "The Tlalocs descend."

And when this happened, the fire priest at the Temple of Tlaloc went [about his tasks] very soberly, devoutly, in faith and hope that in its time the rain would threaten.

And when the rain threatened, then he forthwith arose and took up his incense ladle, the stem of which was long and rounded, and it rattled. The incense ladle ended [in the form of] a serpent. And the head of the serpent also rattled; it also [was] hollow.

Then he speedily fanned the coals into a flame. Then he swiftly filled it with incense, doing only this. Then he offered incense, raising the ladle as an offering to the four directions, rattling [the ladle] greatly, to and fro. Then he went to all the courtyards of the temples, offering and burning incense everywhere. Thus he besought and called upon the Tlalocs. Thus he prayed for rain.

And a number of the common folk made vows that they would make figures of the mountain [gods].[2] And five days [before the feast], they arranged and bought paper, and liquid rubber, and obsidian knives, and they bought maguey fiber.

They paid great honors [to the mountain gods], and did penances that they might make the figures and cover them [with paper]. No soap was used in bathing; only their necks did they wash.[3] Neither might [a man] lie with a woman, nor a woman with a man.

And until dawn of the day of the feast, when the twenty days of Atemoztli were completed, all the

Inic cempoalli on caxtolli capitulo: itechpa tlatoa in jlhujtl, yoan in tlamaviztililiztli, in qujchioaia in jpan ic cemjlhujtl ic caxtoltetl occe metztli in motenehoa Atemuztli. 796x

Injc caxtoltetl, oce ilhujtl ichoatl in motenehoa Atemuztli:

injc motenehoa Atemuztli, ca iquac iancujcan oalanj, oaoalaca, titicujca in qujavitl: qujtoaia in jxqujch macevalli, atemo, anoço temo in tlaloque.

Auh in jquac y, in tlalocan tlenamacac, cenca tlaocuxtica, tlateumattica, muchiizcaca, motemachitica: in quenmã oalanjz qujavitl:

auh in oalan qujavitl, njmã ic moquetztiquiça, qujcujtiveti in jtlema, vel hujtlacztic, çan pitzaton in jquauhio, cacalaca in tlemaitl, coatl ipan qujça: auh in jtzontecon coatl no cacalaca, no iollo: [415]

njmã qujxopilotiveti in tlexochtli, in tletl njman contentiveti in jiiauhtli, ça mjxcavia: nec tlenamaca, nauhcampa in conjaoa, cenca cacalaca, ixaoaca, ichaiaca: nec iauh novian nemj, novian qujça in teujtoalco, novian tlenamaca, novian tlatotonja, ic tlatemachia, ic qujnotza in tlaloque, ic qujauhtlatlanj. [823]

Auh in cequjntin macevalti, monetoltiaia injc tepiqujzque: auh macujltica in amatemaia, in amacoaia, yoan olli, yoa itztli, yoan ichtli in qujcoaia: [314 289]

cenca qujmaviztiliaia, yoan qujnepaviliaia injc tepiqujzque, yoã toqueçotinque: amo mamaviaia injc maltiaia, çan moquechaltiaia, amono cioacochia: auh in cioatl amono oqujchcochia. [515 834]

Auh in ie iuh oallatvi ilhujtl, in jquac tlacempoalti Atemuztli, iuh ocicel in nemoa, vel neixpololo, in x 796 night was spent and used in cutting lengths of paper, that they might complete and finish the spotted paper banners. And when they were finished and completed, they were joined to poles; [the papers] reached from the bottoms to the tops of the poles. They set them up in the middle of each courtyard. There they remained for the entire feast day.

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[1] "Bajada de el Agua," according to Torquemada (op. cit., p. 297). "porque este Mes solia llover, y nacer algunas Aguas." Garibay, (op. cit., p. 313) has the same.
Concerning the term Atemoztli, Tovar refers to frequent, extraordinary drizzles in the region, attributed to Tlaloc—Kubler and Gibson, op. cit., p. 33.

[2] The Palacio MS (Garibay, loc. cit.) places this in the homes of the idols: "[illegible]"—"[illegible] (Torquemada)."

[3] Cf. corresponding Spanish text.

x 796 778 And the producers of figures of the mountain [gods] beforehand feasted the priests, so that these would make for them the paper adornment of the small mountain gods. And only there in the priests' dwelling did they array them.

And when all [the adornment] had been finished, they then took them to the homes of those who had vowed to make the figures; and their instruments, [which] went forth [with them, were] their [534] two-toned wooden drums, and their gourd rattles, and their turtle shell drums. And they adorned the figures of the mountains, offered them food, and dressed them in capes.

And one who produced the figures [made] perhaps five, another [made] perchance ten, another perhaps fifteen. And the [figures] which they adorned were all [made] purely of a dough of amaranth seed.

And they fashioned them as figures of these mountains—Popocatepetl, Iztac tepetl or Iztac ciuatl, Tlaloc, Yoaltecatl, Quauhtepetl, Cocotl, Yiauhqueme, Tepetzintli, Tepepolli, [and] Uixachtecatl; and also [mountains of the god of] fire, Chicome coatl, Chalchiuhtli icue, and Ecatl.[4]

And when they had completely adorned them, then they set food before them—each one separately. And their *tamales* were exceedingly small, exceedingly tiny, very long and very thin. And they heaped [415] them in small wooden vessels and sauce bowls; and their small earthen vessels contained a very small [quantity of] chocolate.

And four times that night they made offerings of [415 273 824] food. And before them lay two green jars; wine was [in them]. And the green jars were made of these green gourds.[5] They split them, and took out their seeds; they removed the seeds, And they took out the pith, which was like a cord. Here they placed the gourd wine.[6] Thus all night they sang for [the

amaxotlalo: in tlamj, in iecavi tetevitl: auh in otlan, in oiecauh, matlaquauhtitech movivipana, tlaltitech peuhticac, onaciticac in jtzonco; itoalnepantla in qujquequetza, vel oncã cemjlhujtia:

auh in tepicque achtopa qujnmolcacaltiaia in tlamacazque, injc qujnchivilizque imãmatlatquj, tepictotõ: auh çan vmpa in calmecac in qujchichioaia.

Auh in omuchi iecauh, mec qujtqujtze in inchã tepiqujnj, yoan intlatquj oalietiuh in inteponaz, yoã imaiacach yoan in jmaiouh, mec qujnchichioa in tepicme qujntlamamaca, qujntlaquẽtia:

auh in aca qujpiquja, aço m cujltetl, in aca aço matlactetl, in aca aço caxtoltetl: auh in qujchichioaia çan muche in tzoalli.

Auh in qujnpiquja ichoantin in tetepe: in popocatepetl, in jztactepetl, anoço iztac cioatl, in tlaloc, in iooaltecatl, in quauhtepetl, in cocotl, yiauhqueme, in tepetzintli, in tepepolli, in vixachtecatl, no ie in tletl, in chicome coatl, chalchiuhtli icue, ecatl.

Auh in oqujncencauhque, mec qujntlamaca, cececnj mjtacavia: auh in intamal cenca çan tepitoton, cenca çã achitoton, papatlachtotonti papatlachpipil: quauhcaxtotonco in qujntetemjlia, yoã inmolcaxtoton, yoan inçoqujtecõtoton, çan no tepitoton cẽcã achi in onaquj cacaoatl:

auh nappa in qujntlamaca ceioal, yoan imjxpan manj vntetl chalchiuhtecomatl vctli oncaca: auh in chalchiuhtecomatl muchioa, ichoatl in tzilacaiotli, xoxoctic, qujxtlapanaia, qujoalqujxtilia in jaiovachio, qujoalaiooachqujxtia: yoan qujoalqujxtilia in jcujtlaxcol, in juhquj mecatl, vncan conteca in aioctli, images], holding a vigil for them. And they blew trumpets and flutes for them.

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[4] These are located in the chapter on Atl cahualo. See p. 43. Tepetzintli and Tepepolli probably are the Tepetzinco and Tepepulco named in that chapter.

[5] *Cucurbita ficifolia Bouché* (Seler: *op. cit.*, p. 221).

[6] Cf. Seler, (*loc. cit.*)—*Kürbiswein* (*aioctli*). *Aioctli*, however, is defined (Rémi Siméon *op. cit.*) as a mixture of honey and water.

And they who sounded trumpets were not those whose office it was [to blow trumpets], but youths. They were much honored; they were offered food and wine.

And after this, upon the next day, [the priests] then sought weaving sticks. Thereupon they implanted them in the breasts [of the images].[7]

And when they had set in [the weaving sticks], then they cut off the heads of the [figures of] amaranth seed dough. Then they seized what had been used for their hearts, and offered them up to them who had had the figures made, placing them in the green bowl.

And when this was done, when they had slain the [figures of] amaranth seed, thereupon they gathered and heaped up all the paper vestments of the mountain images. They burned [them] in the middle of the courtyard—they consumed them, they laid fire to them. And their little vessels, the little wooden vessels, all these [were] burned together.

And all the reed mats upon which they had stood, and the reed staves, and all the little vessels from which they had eaten, and the green jar, all [these] they took to the Mist House.

When they came [from] leaving these, thereupon first arrived the bidden guests, who were to feast in honor of the images. Then all were offered food, each severally and separately. When they had eaten, then they offered them wine.

And the women also entered. It was said, "They bring in the *tamales*." None came empty-handed; all of them came bringing dried maize kernels, the women carrying them in their skirts. And those who brought their ears of dried maize [brought] perhaps fifteen or twenty.

And when they sat down, when they took their places, then they offered them food. All were offered food. Then likewise they offered them wine, and made them drunk. They set before them wine in black vessels. And they offered them cups, drinking vessels, wine jars, which were also black.

And when they took away the white spotted paper

iuh ocioal in qujncujcatia, qujntoçavia, yoan qujntlapichilia, qujnvilacapitzalhuja. 796x
778

Auh in tlapitzaia amo iehoan in tequjppaneque, çan telpopochtin, cenca no mavizmachoia, tlamacoia, tlaitiloia.

Auh in ie iuhquj in otlatvic, mec conjtlanj in tzotzopaztli, njmã ie ic qujmonaqujlia in iollopan. [284]

Auh in oconaqujli, njmã ic qujoalquechcotlalia in tzoalli, mec conanjlia in jiollo muchioa, qujoalmaca in tepiqujnj, xoxovic xicalco, in qujoallalilia:

auh in ie iuhquj in oqujmõmjctique tzoalti: njmã ie ic qujncenqujxtia, qujtecpichoa, in jxqujch imamatlatquj tepictoton, itoalnepantla in tlatla, in contlatia, in cõtlecavia, yoan in incacaxtototon, in quauhcaxtotonti, muchi centlatla.

Auh in jxqujch aztapilpetlatl in jpan onoca, yoan oztopilquavitl, yoan in jxqujch in tlaquaia in caxtotonti yoan in chalchiuhtecomatl much vmpa concaoa in aiauhcalco.

In ie vi qujcaoazque, njmã ie ic ommoiacatia, in tlacoanotzalti, in tepictlaquazque: mec tetlamaco, cecenj, neixcavilo: in ontlaquaque, njmã ie ic qujnmaca in vctli. 796x

auh in cioa no calaquj, motenehoa ontamalcaoa, aiac çan juh iauh, muchi tlacatl itlaol qujtqujtiuh in cioa qujcuecuexanotivi: auh in aca icintzin in qujtquj, aço caxtolololtl, anoço tlamjc.

Auh in omotecaque, in omotlalique, mec qujntlamaca tetlamaco: njmã no qujmaca in vctli, qujntlaoãtia, qujnoalmanjlia tlilapaztica in vctli, yoã qujoalmana in tetlaoan, in tlaoanonj, in tlaõcaxitl, çan no tliltic. [273 415]

Auh in jquac concaoa tetevitl, in neztlaoalli cẽma- [202]

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[7] The *Palacio MS* version differs (Garibay, *op. cit.*, p. 314): "[illegible]"—"*después las despachaban las mujeres con el* [illegible] *del* [illegible]." Torquemada (*op. cit.*, p. 284) thus describes it: "[illegible]"

X 796 banners, the offerings, they set them in order, and
[202] bound them upon the pole.[8]

Enough. Here endeth [the telling of] this *feast*, which was named Atemoztli.

mana, conjilpia cuenmantitech.

Iie inqujch, njcan tzonquiça inj ilhujtl in moteneoa Atemuztli.

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[8] The same pole is mentioned in the month of Etzalqualiztli. See pp. 77-8, 84.

Thirty-sixth Chapter, where are related the feasts and sacrifices which were made in the days of the seventeenth month, which was called Tititl.[1]

Seventeenth feast: this was known by the name of Tititl.

Upon [this] feast died a person named Ilama tecutli—[one in] her likeness, a ceremonially bathed [slave].[2] The majordomos procured her.

And the adornment of [the likeness of] Ilama tecutli was [as followeth: she had] her white skirt, her white shift—completely white. And over this she was girt with [what was] named the star skirt. This was bedight with small sea shells, on cured skin cut into long, thin strips, [with] shells set at the end of each [strip]. She wore it about her hips over [the other skirt]. When she walked, much did [the shells] jingle, the pleasant sound [carrying] far. And her sandals had white toes, woven with cotton threads.

And her shield was covered over with white clay and pasted with eagle feathers. Its center was made of eagle feathers, sewn to the middle [of the shield], and it had pendants at the edges, of heron feathers, and [tassels shaped like] grasshopper heads, of eagle feathers, hung at the point. And in [the other] hand she bore her weaving stick.[3]

And her face painting was in diverse colors. About the lower part of her face, they spread black. It was said, the lower part of her face was blackened. And upon her nose and forehead, they laid yellow ochre.

And her eagle feather headpiece, a headdress with eagle feathers arrayed upon it, consisted only of hair, twisted, arranged and well disposed, braided and intertwined with itself. The headdress was called *tzompilinalli*.

Injc cempoalli on caxtolli oce, capitulo vncan moteneoa in ilhujtl, yoã in nextlaoalli, in muchioaia in jpan vel ic cemjlhujtl ic caxtôltetl omume metztli in mjtoaia Tititl. 796x

Injc caxtoltetl omume ilhujtl iehoatl in moteneoa, itoca Tititl:

in jpan in ilhujtl, ce tlacatl mjquja, itoca: Ilama tecutli, ixiptla, tlaaltilli: calpixque in qujnextia. [622 567]

Auh in jnechichioal catca in Ilama tecutli, iztac in jcue, iztac in jvipil, çan cemjztac: auh in panj qujmocuetia, itoca citlalli icue: iniin cuechtli in tlachioalli, cuetlaxtli in tlapipitzaoacaxotlalli, tlapipitzaoacatectli, yiacac in tlatlatlalilli cuechtli; panj ic onmotzincuetia: in jquac nenemj cenca xaxamaca, veca caquiztti: yoan icacac, iztac in jquetzil, in jquoquetzil: icpatl injc tlaqujtli, 796x 292

yoan ichimal, çã tiçachimalli, quauhpachiuhquj: in jnepantla quauhivitl in tlachioalli, inepantla in tlatzôtli, chimalli, yoan tentlapilollo, aztatl in tlapilolli quauhivitl in jiacachapollo, in jiacac pipilcac: yoan centlapal qujtzitzquja, itzotzopaz:

yoã moxauh mochictlapana, mjchictlapana: in jtenco qujteca tlilli: mjtoa, motentlilhuja: auh in jiac ipan, yoan ixquac tecoçavitl in qujteca, 796x 302 [386]

yoan iquauhtzon, tzoncalli in jtech tlavipantli in quauhivitl, çan mjxcavia in tzôtli, tlamalintli, tlavipantli, tlavipanalli, itech tlatzontli, tlanetech itzontli: in tzôcalli, mjtoaia, tzompilinalli.

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[1] "Entremeses," [illegible] (op. cit., p. 314). [illegible] (op. cit., Vol. II, p. 39) writes: "Tititl. [illegible]" [illegible] (op. cit., p. 300) [illegible]

Durán (op. cit., Vol. II, pp. 291-2) writes: "[illegible] . . . [illegible] . . . [illegible]."

The Tovar Calendar refers to the gods stretching and thus supporting "the machine of the world" because of the violent winds. Kubler and Gibson, op. cit., p. 34.

[2] Cf. Anderson and Dibble, op. cit., p. 1, n. 5; also supra, pp. 130-31 and n. 3.

[3] The shield and the entire costume of the goddess are clearly illustrated several times in the Codex Borbonicus. Paso y Troncoso (op. cit., p. 273) thus describes the shield: "[illegible]

x 796 535 [781] And before she died, she danced. The old men beat the drums for her; the singers sang for her—they intoned her song. And when she danced, she wept much, and she sighed; she felt anguish.[4] For time was but short; the span was but brief before she would suffer, when she would reach her end on earth.

x 796 And when the sun was past its zenith, they then took her up to the top of the temple. All the impersonators of the demons went, laying hold of and accompanying her, proceeding in rows. Yet another, the impersonator [of Ilama tecutli], went leading the people—one whom verily they thought a god[dess] on earth, who was only a man whom they [so] adorned.

And when they reached [the summit], they cut open her breast. And when she was slain, then they severed her head. And her head they gave to him who led. He took it in his right hand, going off with it, going dancing, marking the dance rhythm with the head. He went before them, leading all the likenesses and vicars of the devils. They circled the temple; then they descended, in the same way [as they had come up], ranged in rows, and going in lines. And when they reached the ground, thereupon they dispersed and went to their houses, to their tribal temples, where [the gods' raiment] was guarded.

And the vicar, the likeness, of Ilama tecutli, he thus danced: he stepped back, kicking his heels up behind him. And then he went off supporting himself upon his staff, a cane.

[293] Its head, its upper end, was divided off into three [points], like a three-pronged harpoon. It was called his thorny staff. And when he thus danced, one said: "Ilama tecutli backeth away." And they put upon him a mask looking in two directions. It had huge lips and large eyes. And upon his head stood an array of little banners, arranged in rows. They seemed like a wreath of flowers upon his head.

[417] And when this [took place], it was said: "His grain bin burneth." His granary was fashioned[5] of pine branches joined together, like a framework.[6] Then they wrapped paper about it; they caulked it with paper. They placed it upon the eagle vessel.

Auh in aiamo mjquj mjtotiaia, qujtlatzotzonjliaia in vevetque, in cujcanjme, qujcujcatia, quevilia in jcujc. Auh in jquac mjtotiaia, vel mochoqujliaia, yoan elcicivia, mociappoa: iehica ca ça achitonca, ça ixqujch cavitl y, ça ixqujch cavitontli y, inic ontlacotiz, in ie compoloz tlalticpactli.

Auh in jquac ōmotzcalo tonatiuh: njmā ie ic qujtlecavia in teucalticpac, qujtzitzqujtivi, qujtocativi in jxqujchtin im jxiptlaoā diablome cempantitivi, teiacātiuh in oc ceppa ixiptla, in vel qujmoteutia tlalticpac, çan tlacatl in qujchichioaia.

Auh in oconaxitique, njmā ic coneltequj: auh in ōmomjqujli, njmā ic qujoalquechcotona: auh in jtzontecō, qujoalmaca in teiacantiuh, itlan conana imaiauhcampa in qujtzitzqujtiuh, mjtotitiuh ic ontlaiiauhtiuh in tzōtecomatl, imjxpan icatiuh, qujniacantiuh in jxqujchtin imjxiptlaoan, in impatillooan Diablome, qujoaliaoaloa in teucalli, njman ic oaltemo, çā no ivi, motecpantivitze, cenpantitivitze: auh in otemoco tlalchi, njmā ie ic vivi, momoiaoa, vmpa vivi in ichachan, in incacalpulco, in vmpa pipielo.

auh in teixiptla, in jxjptla Ilama tecutli: injc mjtotiaia tzitzintlacça, itzintlampa in conjaoa icxi: yoan ic motlatlaquechitiuh itopil, vtlatl:

in jiacac, in jquac, excan in maxaltic, iuhqujn mjnacachalli: motocaiotia, yiotlavitzil, auh in juh mjtotiaia y, mjtoa, motzineoa in Jlama tecutli: yoā xaiacatl cōmaquja, occampa tlachia, texxaxacaltic, tenxaxacalpul, yoan ixtotolonpol, auh in jcpac pantotonti tecpantoc, vipantoc: iuhqujn icpacxuchiuh muchioa:

yoan in jquac y, no moteneoa icuezcō tlatla: in jcuezcon qujchichioaia ocoquavitl in qujnenepanoaia, iuhqujn colotli, ic qujtlaliaia camaqujmjloaia, camapepechoa, vncan qujquetza in quauhxicalco:

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tomado por conchas, porque lo parecen; pero que no son sino plumas), é ingeridas en estas primeras, y de ellas pendientes, otras plumas grandes de águila."

[4] Torquemada (*op. cit.*, p. 284) writes, however, that "*a esta Muger le era permitido llorar, y entristecerse mucho (caso negado en otras, que morian ante Dios) y así se entristecía, suspiraba, y lloraba, con la memoria de la muerte, que de proximo, y cerca esperaba.*"

[5] *Chichiua* may be rendered in two ways. We have been guided largely by the context.

[6] In the next chapter (lxxxiii) Sahagún notes that "*hacian la estatua del dios de fuego de arquitos, y palos atados, como una caxa, que ellos llaman colotli, que quiere decir cimbria o modelo.*"

And a fire priest arrayed himself; he was bedight as a young warrior. He imitated a young warrior, with his netting cape, his forked heron feather device, his deer hoof [rattles], his lip pendant. He departed from the temple above, and brought a *maguey* leaf on which was a small banner.

When he came down to the ground, he then went to the eagle vessel, where stood the grain bin, and there he placed the *maguey* leaf.

And when he had placed it there, then appeared the priests, hastening greatly, as if [all] strove to be first. This was known as, and called, "The Flower Race." [For] they climbed up to the temple, where the flower was. It was named "Flower of the God."

And upon reaching the summit, then the priests laid fire to, and burned, the grain bin. Once again they descended, rushing down with the flower; they cast the flower upon the eagle vessel, in which the grain bin burned. Then all the priests ran off, in all directions. Enough of this.

And upon the morrow, then began [the sport of] casting bags at people. All made bags for themselves. They carried grass nets, and filled them with the flowers of reeds or with scraps of papers. They shredded paper; they shredded it fine and bound it to the inside [of the nets]. And some carried nets [made] as it were like gloves, also filled with reed flowers; [these] were called hand bags. And some only prepared themselves green maize leaves, which were made into bags; they pressed the leaves into balls.

And now it was commanded that none should put stones [in the bags]. Those who were yet small boys played purely in fun when they began the mock-fight with bags; only gradually it quickened. As the mock-fight was fought, as it flared [in intensity,] blows were struck, perchance at the heads [of the participants], or their backs, or their breasts, as they dealt blows.

And the older boys cast bags at the maidens—those [yet] with long hair[dress]—whenever these came before them. They cast bags at them, surrounded them, [so that] in truth, they made some of them weep. And when some woman took forethought, if she went forth, she carried her staff, or else [carried the branch of] some kind of thorny plant. If anyone came upon her to cast a bag at her, she pursued him; she was thus defended.

And if she carried nothing for her defense, verily

auh ce tlenamacac in muchichioaia, motelpuchchichioaia, telpuchtli ipan qujça icuechin, yiaztaxel, ichochol itenpilol: vmpa oalcoa in teucaltiçpac, metl qujvicatz, pātontli itech icativitz. 796x [293]

In oacico tlalchi: njmã ie ic vmpa iauh in quauhxicalco, in vmpa icac cuezcomatl, vmpa contlalia in metl.

Auh in ocōtlali, njmã ie ic eoa in tlamacazque, cenca motlaloa, iuhqujn mopapanavitivi: motenеoa, motocaiotia. Suchipaina, qujtlecavia in teucalli, vmpa caca suchitl: itoca Teusuchitl.

Auh in opanvechoato: njmã qujtlemjna, qujtlecavia, in cuezcomatl in tlamacazque: no ceppa oaltemo, qujoalcujcujtiqujça in suchitl: vncã qujoallaztimanj in suchitl in vncã quauhxicalco, in vncan tlatla, cuezcomatl: njmã motlatlaloa, in tlamacazque, çan ic qujztimanj, çan oc ie ixqujch.

Auh in jmuztlaioc: njmã ie peoa in nechichiquavilo, ixqujch tlacatl qujmuchichiviliaia chichiquatli: 796x
in acamatlatl in queoaia, vncã qujtentiquetza in 286.
tolcaputl, anoço amatzotzolli: in amatl qujpochina, qujpopochina, in jitic qujcacatza: auh in cequjntin iuhqujn macpalli, queoaia matlatl, no qujtentiquetza in tolcaputl: motocaiotia, macpalchichiquatli: auh in cequjnti çan izoatl in qujmuchichiviliaia, in qujmochichiquatiaia: izoatl in qujtatapaiollaliaia.

Auh in jquac nenaoatiloia, injc aiac tetl itic qujtlaliz: çan onavilpeoa, çan oc pipiltotonti in qujpeoaltiaia in muchichiquaiautlaia, çan iuh nenti veiia: injc moiaiautla iuhqujn cocomonj ic movivitequj, aço imjcpac aço incuitlapan, aço imelpan in qujmotlaxilia. 796x

Auh in telpopochpipil, qujnchichiquaviaia in ichpopochti, ichoantin in tzonquemeque, in jquac imjxpan qujça, vncan qujchichiquavia, coololhuja, in aca vel qujchochoctia: auh in aca cioatl monemachtia, intla canapa iaz itlaquavitl qujtquj, anoço tlacatecoloxocovitztli: intla aca ic vitz, qujchichiquaviz, ic qujtoca, ic momapatla.

Auh in aca atle qujtquj, inemapatlaia, vel coololx 796 they formed a ring about her. And some of the young boys spied [as she came], and, that they might not display their bags, some hid them [by their sides].

And when they came upon a woman whom they had waylaid somewhat, then they turned upon her and struck her, making it known to her only when they struck her, when they had cast the bags at her, saying unto her: "It is a bag, O our mother!" Then they took to their heels.

And this was done when the sport of casting bags was played. And all these days the women watched themselves well; they were prudent when they walked abroad, when they followed the roads.

Enough. Here ended Tititl.

huja: auh in cequjntin telpopochtotonti, çã motepapachivia: in aca amo qujnextitiuh in jchichiqua, çan itlan caqujtiuh.

Auh in jquac qujnamjquj cioatl, intla achi ocompetili, njmã oalmocuepa, qujoallaxilia, çan ic qujmachitia in jquac qujoallaxilia, chichiquatli, in quioalchichiquavia: qujlhuja, chichiquatzin, tonãtze, njman ic motlaloa.

Auh inin muchioaia, in nechichiquaviloa: auh in izqujlhujtl y, çẽca mopiaia in cioa, cenca mjmati, in jquac nenemj, in jquac vtli qujtoca.

Ic ixqujch njcan tlamj Tititl.

Thirty-seventh Chapter, which telleth of the feasts and ceremonies performed in the days of the eighteenth month, which was called Izcalli.[1]

The eighteenth feast was the one named Izcalli.

Upon the tenth day of Izcalli *tamales* stuffed with greens were eaten. [On this day] it was maintained and said, "Our father, the fire, roasteth [food] for himself." They set up his image—only a framework of wood which they made.[2] They gave it a mask, his face, made of precious green stone, horizontally striped with turquoise. It was very awesome; it gleamed as if it shone exceedingly; it cast much brilliance.

And they fitted upon it its quetzal feather crown, quite narrow at the bottom [but] large enough to fit around the head. The quetzal feathers spread out [above]. And two plumages stood one on each side, made like his horns. And the plumages both had quetzal feather vases. And to the base of the quetzal feather crown was sewn yellow hair, very carefully trimmed. And his lordly hair hung to his shoulders; and it was very evenly cut.

And when they put it on him, [it was] verily as if [it were] his own hair.

And they laid over him a cape of quetzal feathers, made entirely of quetzal feathers, which hung long, trailing upon the ground. The wind penetrated it, [making it, as it were,] stir upward, [so that it] glittered and gleamed.

And his mat was made of the skin of an ocelot—an ocelot skin laid flat [with] paws extended and also its head lying flat. And this [image of] Xiuhtecutli was before a brazier. At midnight [the priest] used the fire drill [to make the new fire]. And when a flame burst forth, then he blew upon it, and then made the fire.

And when the fire had been lit, when it was dawn, and the morning had reddened, then ranged them-

Jnic cempoalli on caxtolli omume, capi. ytechpa tla- 796K
toa, yn ilhuitl, yoan in tlamaniztililiztli, in motequj-
panoaia, in ipan vel ic cemilhujtl, ic caxtoltetl omey
metztli, in mjtoaia in moteneoaia Yzcalli.

Inic caxtoltetl omey ilhujtl: ichoatl in moteneoa Yzcalli:

in izcalli tlamatlacti in qualoia oauhqujltamalli, 796K
moteneoa, mitoaia, motlaxqujan tota, ichoatl in tletl,
qujtlaliaia, yxiptla, çan colotli, in qujchioaia, qujxa- 778
iacatiaia, yn ixaiac chalchiujtl in tlachioalli, xiujtl ynic [262]
ixtlan tlatlaan, cenca mauiçoticatca, cenca pepetlaca
iuhqujn cuecueioca, cenca mihiiotia:

yoan conaquja yn itzontecõ quetzalcomjtl, çan [237]
tzinpitzaoac, vey ynic quamalacachtic, iuhqujn xexe-
liuj quetzalli: auh vme in quammalitli, iuhqujn
iquaquauh muchioa, nenecoc in mamanj. Auh in
quammalitli, quetzaltzontecomaio yiomexti: auh yn
jtzintlan quetzalcomjtl, itech tlatzontli tzoncoztli,
cencan quenmach in tlaquatectli, cencã quenmach
in moquatec: auh ycujtlacaxiuhian vetztica yn itecu-
tzon, cencan no quenmach in tlaquatectli in tlatzon-
tectli.

Auh yn iquac oconaqujque, iuhqujn ma nelli itzoñ:

yoan conquentia in quetzalquemjtl, çan motquj-
tica quetzalli, cenca veca in vilantoc, tlalpan vivilan-
tica: in ehecatl itlan calaquj, iuhqujn maacomana,
iuhq'n cuecueioca, iuhqujn cuecueiaoa.

Auh yn jpetl muchioa, ocelucuatl, ocelupetlatl ma- [281]
maçouhtoc, çan iuh ca in jtzontecon, ixtlapach onoc:
auh in ichoatl xiuhtecutli ixpan ca tlecujlli, iooalne- [372]
pantla in tlequiauhtlaça. Auh in ovetz tletl, njman ie
ic qujpitza, mec tletlalia:

auh in omotlali tletl, in otlavic, in otlatlalchipaoac, 796K
mec onmotecpana, õmoiacatia in telpopochti, in

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[1] "Growth," or "the sprouting," according to Garibay, op. cit., p. 316. Torquemada favors the meaning "rebirth" (op. cit., p. 300): "quiere decir: Resucitado, ò el de la renovacion; porque por aquel tiempo, lo quería mudar el tiempo, y pasar de frio à calor, y comenzar la Primavera." In Clavigero (op. cit., p. 172, n. 54) it is suggested that the literal meaning of izcalli is "here is the house."

[2] Sahagún's corresponding Spanish text says: "hacían la estatua del dios, del fuego de arquitos, y palos atados, unos con otros, que ellos llaman colotli, que quiere decir cimbria, o molde."

X 796 selves in line and came up the youths and small boys, who offered the old men serpents which they had captured. The old men took these from them and cast them into the fire—everything, whatever they had captured; all the birds—the thrush, the precious [136] thrush, small birds found among the reeds—all the varied kinds of birds; and the water dogs, scorpions, striped lizards, trout, the white fish, the sand fish, crabs, frogs, gulls[3]—all these they cast into the fire.

[262] Then appeared [the boys], and [the priests] offered each one a *tamal* stuffed with greens. And all the common folk made themselves *tamales* stuffed with greens. They laid them before [the image of] Xiuhtecutli. As many as offered to Xiuhtecultli did so purely voluntarily. And some laid them as offerings only in the tribal temples.

And the *tamales* stuffed with greens they also named precious green stone *tamales*. And all the common folk presented among themselves their *tamales* stuffed with greens; they were presented among themselves. Whoever first cooked her *tamal* of greens then went to offer it to her kin. Thus she showed her self-esteem.

[262] And the sauce of the *tamales* stuffed with greens was a sauce of crabs.[4] And the sauce was called *chamolmolli*. And when the good common folk ate, they stood sweating and burning themselves. And the *tamales* stuffed with greens were very hot and gleaming; and they ate them hot, [so that even] their noses steamed. And the husks they set apart; no one let them reach the fire. They strewed all of them in the water.

[273] And when this was done, when all was eaten, thereupon wine was drunk. It was said: "They are refreshed; the old men refresh [themselves] there in the Temple of Xiuhtecutli." And thus they refreshed [themselves] with wine; they sat drinking and singing until it was dark. Here ended and concluded [the time when] *tamales* stuffed with greens were eaten; the eating of *tamales* stuffed with greens.

X 796
778 And when Izcalli came, when twenty days were counted, [this was] when Milintoc roasted something for himself—[he who] likewise [was god of] fire. They also set up his image, which was only a frame-

pipiltotonti, qujmōmacatimanj, in vevetque, in cocoa in oqujmacique: qujnoalcujlitimanj in vevetque, tleco qujmontlaztimanj, yoan in ie ixqujch, in aqujn çaço tlein ocacic, in jxqujch tototl, in acatzanatl, in teutzanatl, in acatechichictli, in ie ixqujch nepapā totol, yoan in axoloti, in acaltetepon, in mjlquaxochtli, xovili, in amjlotl, in xalmjchi, in acocilin, in cujatl, anenez, moch tleco qujmōtlaztimanj:

njmā ic oalqujztimanj, qujnoalmacatimani, cecentetl in oauhqujltamalli. Auh ixqujch tlacatl in maceoalli mooauhqujltamalhuja: ixpan ontlamanaia in xiuhtecutli: çan teiollotlama, in quezquj ontlamanaia ixpan Xiuhtecutli: auh in cequjntin çan in cacalpulco in tlamanaia.

Auh in oauhqujltamalli, no qujtocaiotiaia, chalchiuhtamalli: auh in jxqujch maceoalli netech qujmomacaia, in inoauhqujltamal: netech motlatlamacaia: in aqujn achto oicucic, ioauhqujltamal: mec iauh qujmacaz in joāiolquj, ic qujnextia in netlaçotlaliztli.

Auh in oauhqujltamalli in jmollo catca, acociltlatonjlli: auh in tlatonjlli, motocaiotiaia, chamolmolli: auh in jquac tlaquaia maceoaltzitzinti, mjltonjtoque, mochichinotoque: auh in oauhqujltamalli, vel totonquj totontlapetztic qujtotoncaqua, iaiacapoçontoque: auh in jzoaio, çan nonqua qujtlaliaia, aiac tleco conaxitiaia: muchi atlan contepeoaia.

Auh in ie iuhquj, in ontlatlaqualoc, njmā ie ic tlaoano: mjtoa, texcalcevilo, texcalcevia in vevetque in vmpa iteupan xiuhtecutli: auh injc texcalcevia vetli, tlaoantoque, cujcatoque, çan iuh iooa, njcā tlamj ic tzonqujça, in oauhqujltamalli qualo, in anoço vauhqujltamalqualiztli.

Auh in onacic Izcalli, in jquac tlacempoalti: iquac motlaxqujaia in Milintoc, çan no ie in tletl: no qujtlaliaia ixiptla, çan no colotli in qujchioaia, conaqujia ixaiac, tapachtli in tlachioalli, motentlilhuj, in tlilli

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[3] Cf. Sahagún (Robredo ed.), Vol. III, p. 194 (*milquaxoch, xouili, amilotl*); p. 195 (*acocili, xalmichi*); p. 196 (*anenecuilli*); pp. 187-8 (*teuzanatl*); p. 180 (*acachichictli*). *Axolotl* is *Amblystoma dumerilii* according to Garibay (*Llave del náhuatl*, p. 198), and *Amblystoma mexicanum* (mud puppy) according to Clark (*op. cit.*, Vol. II, p. 75); Robert Lehmann-Nitsche ("Tezcatlipoca und Quetzalcoatl," *Zeitschrift für Ethnologie*, Vol. LXX, p. 78) says it is a "*schlangenähnliche Lerche (Fischlerche)*." For *xouilin*, Clark (*op. cit.*, Vol. I, p. 90) has *Cyprinus americanus*; for *amilotl* (Vol. II, p. 73) "a white fish like a sand eel." Cf. also Seler, *Einige Kapitel*, p. 233.

[4] Cf. Sahagún, *op. cit.*, Vol. II, pp. 155-6.

work which they made.[5] They put upon it a mask made of [a mosaic of bits of] shell. The lower part of the face was blackened, made black with black stones called *teotetl*. And they striped the face horizontally with black mirror stones.

And upon his head they fitted a ball of yellow parrot feathers; the device for the back of his head, made of precious feathers, served as the lock of hair of the back of his head. And they set upon him his flame headdress, made of feathers from the neck of an eagle.[6] This glowed, and [it had] plucked [single] arara feathers set in order.[7] When he put it on, it appeared in truth to flare up. And his vestments were made only of arara feathers—a red arara feather cape, which trailed long.

And they laid before him *tortillas* made of uncooked, ground maize,[8] or small *tortillas*. They ground the maize. And when it was [ground to a] flour, then they mixed hot water with it, and afterwards it was sweetened. Then, they offered the *tortillas*, some [of which] had shelled beans, cooked, not raw.

And when they had set Milintoc in place, then severally all the common folk made offerings before him, coming together each with five [*tortillas*]. A great quantity of small *tortillas* were heaped up before him.

Similarly the youths and small boys were ranged in order; they hung on sticks the serpents and all the small animals, as hath been said. They offered them to the old men, and the old men cast them into the fire. And the quite small serpents and the other quite small animals burned up and charred. And the well-grown serpents, when they had been roasted, they went to take out, casting them forth upon the hearth. There they were piled up. Later, the old men of the tribal temple ate them.

And the youths and small boys then came forth, and they offered each of them a small *tortilla*. Then they departed. And after this the small *tortillas* were eaten.

Thereupon [all] were refreshed [with wine]; the old men refreshed themselves there at the Temple, the tribal shrine, of Milintoc. And the wine makers, those whose office it was to make wine, left with

muchioa, iehoatl in tliltic tetl, motocaiotiaia teutetl, 796x
yoan ixtlan tlatlaan, tezcapoctli ica: 778
[301
302]

auh in conaquja itzontecon, iehoatl in tozpololli [237]
in jcuexpal muchiuhtica, tziuhtli in tlachioalli, itziuhcuexpal, yoan contecatica itlachinolsuchiuh, totolquechtapalcatl in tlachioalli: iehoatl in juhquj xoxotla, yoan cueçalin in tlaxconolli: yoan tlavipantli: in jquac conteca iuhqujn ma nelli tlatlatoc: auh in jtlaquē çā no cueçalin in tlachioalli, cueçalquemjtl, no veca vilantoc.

Auh ixpan qujmanaia vilocpalli, anoço macuex- 796x
tlaxcalli: tlaolli in qujteci: auh in ie iotextli, njmā [252]
catotonjlpachoa, çatepan tzopelia: njmā ic qujmana in tlaxcalli, cequj tlaoio, epaoaxtlaoio, amo xoxouhcatlaoio.

Auh in oqujtlalique Milintoc, mec tlamanalo ixpan, ceceniaca in maceoalti, ceniauh in mamacujlli, ixachi in jxpā motepeuhtitlalia, macuextlaxcalli:

auh çan no ivi in motecpana in telpopochti, in 796x
pipiltotonti, quauhtitech qujnpipiloa in cocoa, yoan
in jxqujch omjto in ioiolime: qujmonmacatimanj, in 262
vevetque: auh in vevetque, tleco qujmōmaiauhtimanj: auh in çan tepitoton cocoa, yoan in oc cequjntin çan tepitoton in ioiolitoton, vel tlatla, tecoltia: auh in veveintin cocoa, in ōmoxcaque, qujmonantivi, tlecujllan qujnoallaztimanj, vncā motepeuhtitlalia, çatepan qujnqua in calpulhuevetque.

Auh in telpopochtin, in pipiltotonti, ic oalqujztimanj, cecen qujnoalmacatimanj, in macuextlaxcalli: njmā ic vivi. Auh in ie iuhquj in onqualoc, macuextlaxcalli:

njmā ie ic texcalcevilo, texcalcevia in vevetque in 796x
vncan iteupan, in jcalpolco Milintoc. Auh in tlachic-
que, in tecutlachicque, qujoalcaoa cecen caxitl in 274
vetli, anoço cecen xicalli, anoço cecem apiloltepitotō,

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[5] Corresponding Spanish text: "*hacían una cara, [illegible] del dios, del fuego, de palillos y círculos atados, unos con otros. . . .*"

[6] *Totolquechtapalcatl*: in Lib. XI, Cap. i, §4 (Robredo ed., Vol. III, p. 181), Sahagún says of the Mexican eagle, "*las plumas del cuello y de los lomos, hasta la cola, son de hechura de conchas (y) llámanlas tapalcatl. . . .*"

[7] Corresponding Spanish text: "*y compuestas unas pestañas de plumas [illegible], que parecían como pestañas de [illegible].*"

[8] *Uilocpalli*: "*una manera de tortas que llaman ulocpalli, de maíz molido, hechas sin cocer. . . .*" (Sahagún, Robredo ed., Vol. II, p. 386).

X 796 274 each [of the old men] a bowl of wine, or a gourd for each, or a small earthenware jar for each; quite freely and purely of their own accord they brought with them the wine, pouring it into a large earthenware vessel. And the old men sat drinking wine and refreshing themselves, not, [however,] becoming drunk.

Enough of this.

X 796 For when were ended these twenty days of Izcalli, thereupon set in the five days of *nemontemi*, or *nenontemi*, which are not counted.[9] And the *nemontemi* were feared and held in awe. None commanded others, none quarreled [with others]. And if any, at this time, disputed with others, it was said they would always do thus. And he who was born at this time they named Nemo. They said: "It hath [556 been said that [he hath] no day sign. No reward is 777] his; he will live in misery. He will live in poverty upon the earth."

And during [the month of] Izcalli, in the first, second, and third years, nothing [in addition] was done. But on the fourth year, a great [festival] was observed. At that time died those [adorned as] Ixcoçauhqui, the impersonators of Xiuhtecutli—ceremonially bathed ones. Sometimes many died; sometimes not many.

And upon the morrow, on the morning of [the feast of] Izcalli, the bathed ones entered the sand. They brought them into the sand there at Tzonmolco. All the women carried all their womanly array, and the men carried all their array (as hath [293] been told elsewhere). And they carried for them their paper adornment; it went upon a wooden globe.

And when they brought them there, thereupon they arrayed them, [so that] all were ornamented. They put upon them their paper array. And when all were prepared and arrayed even as Ixcoçauhqui was arrayed, and the women adorned also in the same manner, thereupon all climbed up to [the Temple of] Tzonmolco, in rows. And when they came reaching there, they circled about the offering stone. Then, once again all came down, likewise walking in rows.

And when they came down, thereupon they took them to the tribal temple, and then took apart [the paper vestments], and put [the victims] in a house and guarded them well. And they fastened the men

çan in iollocopa, çan in iollotlamati, in concaoa vetli, qujoaltecatimanj apazco: auh tlaoãtoque in vevetque, texcalcevitoque, amo ivinti:

ie inqujch.

Auh in onqujz y, cempoalli Izcalli, njmã ie ic oalmotlalia in macujlilhujtl in nemõtemj, anoço nenontemj, acampouhquj: Auh in nemontemj, vel imacaxoia, mauhcaittoia, aiac teaoaia, aiac maoaia: auh in aca vncã teaoa, qujlmach cenqujcuj. Auh in aqujn vncan tlacati: qujtocaiotiaia. Nemo: qujtoaia, qujlmach atle ilhujl, atle imaceoal muchioa, qujhiiovitiremjz, vmpa onqujztinemjz in tlalticpac.

Auh in jpan jn Jzcalli: injc ce xivitl, yoan ic oxivitl, yoan iquexivitl, atle muchioai : auh qujn ic nauhxivitl in moveichioa, qujniquac mjquja in Ixcoçauhque, in jxiptlaoan Xiuhtecutli: tlaaltilti, in quẽmã mjequjntin in mjquja, in quemã amo mjequjnti.

Auh in ie iuh muztla, in ie oallatvi Izcalli: in tlaaltilti, onxalaqui, qujmonxalaquja in vmpa tzommolco: in cioa muchi qujtquj, in jxqujch incioatlatquj: yoan in oqujchtin, muchi qujtquj in jxqujch intlatlatquj (in juh omjto cecnj): auh in jmamatlatquj, muchi qujmjtqujlia: quauhtzontapaioltica icietiuh.

Auh in oqujmonaxitiq̃, njman ie ic qujnchichioa, techichioalo, qujmonaaquja in jxqujch imamatlatquj. Auh in ontecencaoaloc: auh injc muchichioa, ivin muchichioa Ixcoçauhquj: auh in cioa, çan ie no ivin muchichioa: njmã ie ic tlecó in tzommolco, tecpantivi: auh in vmpan vetzito: njmã ie ic qujoaliaoaloa in techcatl: njmã ic no ceppa, oaltemo, no motecpãtivitze.

Auh in otemoco njmã ie ic qujnvica in calpulco, mec qujnxixitinja, vncan mocencaltilia, vel q'npipia: in oqujchtin qujnxillãmecaiotia, in jquac maxixa qujntitilinjtivi. Auh in oacic iooalnepantla: njmã ie

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[9] Seler (op. cit., p. 236) refers to the "*Nemontemi (unnützen Tage) die für nichts gerechnet werden*"; i.e., they were dedicated to no god. One meaning of the verb *nemi*, however, is to rest.

And they fastened the new

with a rope about the waist, and [guards] held them tightly [with it] when they [went forth to] urinate. And when it was midnight, then hair was cut from the [crowns of] the heads of all of them; they cut their hair as hath been told and published. And when their hair had been cut, then feathers were pasted [to their heads], and also they pasted feathers [to the heads of] the women. And, as during the night, none of the guards might sleep by day.[19]

And when day began to break and it grew bright, thereupon (as hath been told) were burned the [bathed ones' raiment]; when these were burned, then once more they entered indoors. And some did not burn their belongings, but offered and gave them to others.

And when it dawned [again], then all were once more adorned. Thereupon they went to the place where they were to die; they went ordered in rows. When they reached where they were to die, then they danced and sang spiritedly. It was said that [they sang until] their voices cracked; that they were hoarse.

And when the sun had passed the zenith, then descended [he who was adorned in the likeness of] Paynal. He led and was first among the captives, who would become the fundament [of the ceremonially bathed victims]. When the captives died, then [they slew] the ceremonially bathed ones, who [were adorned in the likeness of] Ixcoçauhqui.

And when they had completely ended the slaying, when it was so, [then] all the chiefs and lords, who were men due great reverence, were ready, and stood waiting in complete array. Moctezuma led them. He had put on the turquoise diadem, the royal diadem.

And all put on their turquoise nose plugs and [their] turquoise ear pendants, [made of] fine turquoise. And some [had] only [ear pendants] made of wood and painted like turquoise. And they put on their sleeveless jackets and turquoise [blue] waist bands well ornamented, and the Xolotl jewel which had the form of a dog. [It was] made of paper and painted turquoise [blue]. And [they put on] breech clouts of paper painted with black stripes. And these were painted only with black.

And in their hands were staves, which were small and shaped like weaving sticks and painted in two colors—red above and chalky white below. In either

ic tetzoncujoa, qujntzoncuj: in juh omjto, in juh omotenceuh: auh in ontetzoncujoac: njmã ie ic tepotonjlo, no qujnpotonja in cioa: auh in juh ceiooal, aocac ma ontlacacochi in tlapixque. 796x [514]

Auh in otlavizcalli moquetz, in ie tlatlalchipaoa: njmã ie ic motlatlatlatilia (in juh omjto) in ommotlatlatlatilique: njmã ie ic no ceppa calaquj in inician: auh in aca amo qujmotlatlatilia in jaxca, çan qujtetlauhtia, çan qujtemamaca.

Auh in otlatvic, njmã ic no ceppa techichioalo: njmã ie ic vi in vmpa mjqujzque, motecpana: in onacique vmpa mjqujzque: njmã ie ic mjtotia, mocujca ellaquaoa: omach intozqujtzatzaian, omach ihiçaoacaque: [533]

Auh in ie ommotzcaloa tonatiuh; njmã ie ic oaltemo in Paynal, qujnoaliacana, iacattivi in mamalti, in impepechoan muchioa: in ommjcque mamalti: njmã iehoã in tlaaltilti in ixcoçauhq̃.

Auh in ocentlanque mjquj in ie iuhquj: auh in 796x
jxqujchtin tlatoque, in tetecutin in cenca maviztili- 301
lonj, ie ic manj, ça qujchixtimanj omocencauhq̃, [643]
qujniacana in Motecuçoma: ocontlali xiuhvitzolli, in tlatocaiotl:

yoan contlalia iacaxivitl in muchinti, yoã conaquja xiuhnacochtli, vel xivitl. Auh in cequjntin çan quavitl in tlachioalli, tlaxiuhicujlolli yoan cõmaquja xicolli, xiuhtlalpilli, vel tlaiecchioalli, yoã in xolocozquj iuhqujn chichiton ic ietiuh; amatl in tlachioalli, tlaxiuhicujlolli, yoan iamamaxtli, acaxilquj injc tlacujlolli: auh çan tlilli injc tlacujlolli.

Auh in immac oonotiuh quavitl, çan tepitoton 796x
tlatzotzopaztectli, chictlapãquj; in aco chichiltic, auh 293
[386]

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[19] "En aquella noche nadie dormía" seems to be the corresponding Spanish text of the Florentine Codex. See, however, Angel María Garibay K.: "Paralipómenos de Sahagún," Tlalocan, Vol. II (1946), p. 171, for a discussion of [illegible] in composition.

x 796 hand they grasped a paper incense bag. Thereupon
[293] they came down [from the temple], dancing rapidly.

And when they had descended, then they circled [the courtyard], they went around [the courtyard] only four times. And when they had danced, then they dispersed and went away, and thereupon all entered the palace in proper order. And this was known
[535 as the Lordly Dance; [for] all the lords danced the
622] Lordly Dance, [and] it was the privilege exclusively of the chiefs that they should dance the Lordly Dance. This was done every four years.

Thus [was it done].

[304] Early in the morning was begun the boring of ears, when they pierced the ears of the small children. And they pasted them with yellow parrot feathers and with soft, white feathers, which went mixed with the yellow ones.

x 796 And for a gift they made *pinolli*.[11] And the mothers sought out some master of the youths, seasoned war-
608 rior, or leader of young men who might wish to be as a parent, thus to become their [children's] uncle.
[431] Also some sought out a woman who might be an aunt, and they offered her gifts.

To the man they offered perchance a tawny cape or a coyote fur cape. And gifts were also offered—they also offered gifts to—the women.

[304] And when they pierced the ears [of the children], thereupon they took the little ones to singe them; they laid and made a fire, and scattered much incense over the flames.

And hence it was said: "They are singed." The old men of the tribal temple seized all of them. They took the small children and dedicated them over the fire. Then they gave them uncles and aunts. And the small children cried out and whimpered. Then they went to their homes.

x 796 And when they had gone to their homes, thereupon all ate and drank.

273
535 And then, in the temple, began singing and dancing at midday. Then once more all went to the temple. The uncles and the aunts carried the small children; carriers took the wine, poured into small gourds which they carried, and [poured] into small earthen jars. And when they arrived there, all sang. Thereupon was quieted the dance; they carried the small children upon their backs. Then they went giving them wine. All gave it to each other.

in tlanj tiçaio: cecectlapal qujtzitzquja amaxiqujpilli; njmã ie ic oaltemo mjtotitivitze.

Auh in otemoco: njmã ie ic tlaiaoaloa, çã nappa in tlaiaoaloa: auh in ommjtotique mec nexitiitinjlo, texixitinjlo, njmã ie ic calacoa in tecpan tlatecpanoloz. Auh in iehoatl y, motenenoa: netecujtotilo, motecujtotia in tetecutin, çan inneixcavil catca in tlatoque, in motecujtotiaia: nauhxiuhtica in muchioaia;

ie iuhquj.

Oc vecaiooan in peoaloia in tenacazxapotlaloia in qujnnacazxapotla pipiltotonti: yoan qujnpotonja, tocivitica, yoan itlachcaioio neneliuhtiuh in toztli.

Auh in ventli in qujchioaia pinolli: auh in tenanoan cequj temooaia, iehoatl in tiacauh aço tequjoa, anoço telpochiaquj iuhqujn tlanenequja impilhoaque injc Tetlatizque: no cequj temoa cioatl in teavitiz, qujtlauhtiaia:

in oqujchtli in qujmaca, aço quappachtilmatli, anoço coioichcatilmatli: auh no motlauhtiaia, no qujtlauhtiaia in Cioatl.

Auh in ontenacazxapotlaloc; njmã ie ic qujnvivica, in qujnchichinozque pipiltotõti: qujtlalia tletl, tletlaliaia, vel mjec in copalli contepeoa tleco.

Auh injc motenenoa techichinolo in calpulhuevetque, qujnoalantimanj in pipiltotonti tleco qujmonjauhtimanj: njman ic qujnoalmacatimanj in tetlati, in teaviti: auh in pipiltotonti iuhqujn tlatzatzatzi, iuhqujn tlacaoacatimanj: njman ic iatimanj in inchachan:

auh in oniaque inchan, njmã ie ic tlatlaqualo, haatlioa.

Auh in opeoaloc teupan in ie cujco in ie netotilo, nepantla tonatiuh: njmã ic no ceppa viloa in teupan: in Tetlaoan, in teavioan qujnvivica in pipiltotonti, in tlatlatquj ietiuh in vctli, in tlatoiaoalli xicalhujcoltica in qujitquj, cequj apiloltica: auh in oacito vncã cujco: njmã ie ic ommomana in mitotia, qujnmamama in pipiltotonti: vncã qujmomacatimanj, qujmomacatinemj in vctli: netech qujmomamaca.

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[11] The *Real Palacio MS* here contains the line *yoan yn chianpinolli*, which probably identifies the *pinolli* as ground dried maize and chia seeds.

And for drinking wine [they used] very small drinking vessels. And all gave wine to drink to the small children.

Hence was named [the occasion] "The children all drink wine."

And at sundown this all ceased and all went to their homes. And when they had departed to their homes, once again there was dancing in their courtyards. And the kin [of those who celebrated] drank wine—the revered old men and old women.

Here ended Izcalii.

And for this reason was [the feast] named Izcalli (The Growing): at this time they lifted by the neck all the small children. It was said that thus they grasped them for growth; they grasped them for growth that they might quickly mature.

Enough. Here ended and concluded Izcalli.

Auh injc quja injc tlaoanaia, in tlaoancaxitl, çan tepiton, çã tetepiton: auh muchintin qujntlaoantiaia in pipiltotonti: 796 x 273

ie injc motenecoa, pillaoano. [415]

Auh ie teutlac in necacaoaloia, viviloa in techachan: auh in onviviloac techachan, ie no ceppa mjtotia in jmjtoalco, muchintin tlatlaoana in tehoaniolque, in veventzitzin, in jlamatzitzin.

Oncan tlamj in Jzcalli.

Auh injc motenecoa Jzcalli: vncã qujnquechanaia in jxqujchtin pipiltotonti: qujlmach, ic qujmizcalloana: qujmjzcalana, injc iciuhca quauhtiazque. 796x [827]

Ie ixqujch njcan tzonqujça, njcan tlamj in jlhujtl Jzcalli.

x 796 **Thirty-eighth Chapter,** which telleth of the feast which was named Uauhquiltamalqualiztli,[1] which was celebrated after the days of the month named above; and when [it was this feast], they celebrated it to honor him who was their god, whose name was Ixcoçauhqui.

Izcalli and the end of Izcalli are placed verily in the month of January, after eight days, when it was already the eighth day. By custom, it was upon the [262] eighth day. When this [day came], *tamales* stuffed with greens were eaten. In all places they observed [the custom]; everywhere. Nowhere was this not done. In every house, in every village, two [*tamales*] were eaten, when it was the feast of the *tamales* stuffed with greens; all made *tamales* thus stuffed. And all offered [this] food, one to another. In this wise were they given; they were given among themselves—to their companions, to those whom they knew. They were offered not in ill will but in gladness.

Whoever first cooked her *tamales* stuffed with greens then went to offer it in her tribal temple, to her neighbor, to those who lived in nearby houses. And if her kin lived in distant parts, first she made an offering for them.

x 796 264 And when this was done, when she had offered it everywhere to others, then they [all] sat down to eat their *tamales* stuffed with greens. They were arranged in a circle; they brought—assembled and gathered together—their children, forming family groups.

And first they made an offering to the fire; they offered five *tamales* stuffed with greens before the hearth. These were in a wooden vessel. Then they each set in place and made an offering for their dead, where they lay buried.

And as they ate, they sat burning themselves, sweating with heat. Steam arose [from the *tamales*]. As they ate, they ate with relish, sucking upon it and gulping, sitting panting, and smearing it upon their lips.

x 796 252 And the [corn] husks [in which were wrapped] the *tamales* stuffed with greens [were laid] apart;

Injc cempoalli on caxtolli omei capitulo: itechpa tlatoa in jlhujtl, in moteneoaia: Oauhqujltamalqualiztli, in muchioaia in jpan ic tlamatlacti in metztli in tlacpac omjto: auh in jquac y, qujlhujqujxtiliaia, in inteouh catca, in jtoca Ixoçauhquj.

Izcalli, yoan Izcalli tlamj: inin vel ipan motlalia in metztli henero, ie iuh chicueilhujtl manj, ie ichicueilhujoc, ie iuh chicueilhujtica: in jquac in, oauhqujltamalli qualoia: novian qujtzacutimãca, ipanoca, acã cavia: in cecencalpan, yoan in cecemaltepetl ipan, vel ontetlamja in neoauhqujltamalhujlo, in neoauhqujltamaltilo: auh nepanotl nemacoia, nepanotl nemamacoia, ic netlatlamacoia, necepãmacoia, nenetech macoia, necnjuhmacoia, neiximatcamacoia, amo netlavelmacoia, nepaccamacoia.

in aqujn achto oicucic ioauhqujltamal njman ic iauh qujmacaz in jcalpo, in jcalecapo, in jcalnaoac tlacatl: yoan in vecapa ivaniolquj, achto contonaltiaia.

Auh in ie iuhquj, in onoviampa qujtemamacac njmã motlalia in qujquazque, in inoauhqujltamal, moiaoaloa, qujncemololoa qujnnechicoa, qujncentlalia qujntecpichoa in impilhoã inin cencaltia.

Auh achtopa contlamanjlia in tletl, tlecujlixquac cõmana in oauhqujltamalli macujltetl, quauhcaxtica mantiuh, mollotiuh, çatepan cecentetl q'ntlatlaliliaia, qujnmamanjlia in immjccaoan, in vncã totoctoque:

njmã ie ic tlaqua, muchichinotoque, in jitonjtoque, vel totontlapetztic ipotoqujztiuh in qujqua, in qujpaccaqua tlatlaltequj, ontlaltectivi, nenecinhtoque, cococinhtoque:

auh in jzoaio, oauhqujltamalli, çan nõqua, cecnj qujtlaliaia, atlan cõtepeoaia: auh aiac vel qujpalooaia they placed them to one side. They strewed them in the water, and none, verily, might taste the husks. Because of this, care was therefore taken that none should be scorched, burned, or dropped into the fire.

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[1] Uauhquiltamalqualiztli—the eating of *tamales* stuffed with greens. Cf. Anderson and Dibble, *op. cit.*, p. 12, n. 66. Much of the material in this chapter is discussed also in the previous one (Izcalli).

And only during one day were they eaten. By night they were done; all finished. They left nothing for the next day.

And when it grew dark, the old men and the old women drank, alone. It was said: "They refresh themselves."

And after this they set up the image of the fire [god], Ixcoçauhqui, Xiuhtecutli, Tlalxictentica, Cueçaltzin, Nauhyoueue. They gave him figure and substance of a dough of amaranth seed. These things they whose office it was, did—the men of the tribal temple, known as the Tzonmulca[2]—who especially worshipped [fire] as a god.

And when the twentieth day came, it was said: "Izcalli hath ended." They who provided ceremonially bathed victims then published and made it known to others [that they had secured sacrificial victims, each] setting forth in public his ceremonially bathed one, a slave whom he had bought, made [to be] the likeness of Ixcoçauhqui; the owner then adorned him, causing to be placed upon him all the array of Ixcoçauhqui. Thus it was said: "The bather [of the victim] gathereth [his wealth]."

And for this reason did one say "the bather [of a victim]": he continually bathed his victim with hot water all the time until he went to his death; all the time he caused him to know that death would be his lot at an appointed time; that he would die in the count of Tlacaxipeualiztli.

And before he died, he favored him greatly. The bather was careful of [the victim]; he enriched him [with gifts]; he restored all to him. All the food which he offered him was good.

And a harlot was provided as his guardian. Constantly she amused him; she caressed him; she made him laugh and be merry. Taking him about the neck, she rejoiced, she embraced him. She caught his lice [for him]; she combed his hair and arranged his hairdress. She made him forget his sorrows. And when the time came for the bathed one to die, the harlot took everything; she rolled and bundled up all the belongings of the bathed one. That which he wore he placed upon her; that which he had used

in izoatl: ipampa ic momalhujaia inic amo aca mochichinoz, motlatiz, tleco onvetziz. 796x [252]

Auh çan vel cemjlhujtl in qualoia: in ie iooa otlatlatlan, moch tlamja, aoctle qujmocavia in jmuztlaioc.

Auh in oiooac tlatlaoana in vevetque in jlamatque, çanjoque: mjtoaia, Texcalcevia. [273]

Auh in jquac y, qujtlàliaia in jxiptla tletl Ixcoçauhquj, Xiuhtecutli, Tlalxictentica, Cueçaltzin, Nauhioveve, tzooalli in qujtlacatlaliaia, in qujnacaiotiaia: iehoan qujchioaia in jtech povia calpoleque, moteneoa: Tzommulca, oc cenca iehoan in qujmoteutiaia.

Auh injc onaci cempoalilhujtl: mjtoa, Izcalli tlamj: in tealtianj, iquac qujteittitia, qujteiximachtia, teixpan qujquetza in jtlaaltil iez, in oqujcouh tlacotli: in jxiptla muchioa Ixcoçauhquj, iquac ic qujchichioa itech qujtlalilia in jxqujch in jnechichioal Ixcoçauhquj ic mjtoaia, tlaixnextia in tealtianj: [567]

auh injc mjtoa, tealtianj: in jtlaaltil muchipa caltia, atotonjltica in jxqujch cavitl mjqujtiuh, in jxqujch cavitl qujmatitiuh in vncã imjqujz tequjpã in jtlapoalpan: in mjqujz ipan tlacaxipeoaliztli.

Auh in aiamo mjquj, cenca qujmavizmatia, qujçeçẽmatia in tealtianj, qujtlanenectia qujtlacuecuepilia: muchi qualli tlaqualli in qujmacaia:

auh ce avienj, in jtepixcauh muchioaia: muchipa caviltia, caavilia, qujcamanalhuja, qujvetzqujtia, qujquequeloa, iquechtlan ãaquj, qujquechnaoa, caatemja, qujtzitziquaoazvia, qujpepepetla, qujtlaoculpopoloa: auh in jquac ie imjqujzpan tlaaltilli: in avienj moch concuj, ontlacemololoa, concemololoa in jxquich in jtlatquj tlaaltilli: in oqujquequemja, in jtech oqujtlatlaliaia in oqujtitlanja, in jpã oiztlacattinenca, 796x 548 [515]

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[2] Tzonmulco: temple of the fire god; also one of the districts of Tenochtitlan. It is mentioned in the Appendix, p. 177, as the sixty-fourth building. Cf. Sahagún (Robredo ed., Vol. I, p. 227; Vol. V, p. 74).

x 796 [548] when he had been living in the likeness of another, had walked with head high, had lived as a captive, had been drunk, and had gone in high esteem.

[827] And for this reason was [the month] named "Izcalli hath ended": all the small children, all of them they took up and lifted by the neck. For it was said, they [thus] grasped them that they might grow; thus they would speedily grow tall; they would wax great and strong.

[824] And they divided the heart of the *maguey* plants; they broke, peeled, and opened it. And they cleaned the cactus and pruned its branches, because thus it would quickly be given new life and growth.

x 796 852 And at this [feast of] Izcalli, there also came to pass, every four years, the bringing out of the children and the drinking of wine by the children. And then the chiefs danced a lordly dance, along with their courtiers. And they put on their wigs of hair; [301] in truth they were head pieces made of long hair and covered with green stone. [The hair] fell, verily, to the chiefs' waists.

[608] And for this reason one said that the children were brought forth: the fathers and mothers of all the small children first sought out those who would bring them to the priests' dwelling, a place named Tezcacoac—a woman and a man whom they invited. It was said that they were to be uncles and aunts [of the children]; they became uncles and aunts [for them].

[431] And not their kin did they take; they secured only their friends, whom they chose and to whom they gave gifts. They laid out capes and breech clouts for us men. Likewise, for a woman they laid out her skirt and shirt.

[304] At midnight they took [the children] to the priests' dwelling. There they pierced and drilled their ears. [And the children] cried out [as] the pointed bone pierced their ears. They drew through a thread of unspun cotton, and bound it to them, as the little ones cried out and squirmed, and shed tears. [302 237] And they pasted upon their heads yellow macaw feathers and soft down.

[608 302] And the women who became aunts were pasted with red feathers, but only upon the legs and arms, and they covered themselves with their paper flowers, which were called their noble flowers.

When they had pierced [the children's] ears, then they took them to their homes. Here they sat attending them; they sat in vigil, awake, [thus] remaining

oaquetztinēca otlamattinenca, omjvintitinēca omovelitztinenca.

Auh injc mjtoa Jzcalli, tlami yn ixquichtin pipiltotonti, muchintin qujnquechaana, qujmacopiloa: ic mjtoa qujmizcalloana, qujmizcalaana, ynic iciuhca quaquauhtiezque, manazque, mooapaoazque:

yoā in metl qujiolloxeloa, qujiollotzaiana, qujiollotlapana, qujiollotoma: auh yn nopalli qujtlaiectilia, qujmatepeoa, ipampa ynic iciuhca manaz, mozcaltiz, mooapaoaz.

Auh yn ipan y, Izcalli, no vncan muchioaia, ynic nauhxiuhtica nepilquixtiloia, pillaoanoia: yoan vncan motecujtotiaia in tlatoque, yoan yn inpillooan: yoan contlalizia yntzonpilinal, centlamantli, tzoncalli catca, viiac in tzontli ic tlachioalli, qujchachalchiuhiotiaia, vel incujtlacaxiuhiā vetzia in tlatoque.

Auh ynic mjtoa nepilqujxtilo, yn jxqujchtin pipiltotonti, yn jntahoan, yn jnnahoan, achtopa qujntemoliaia, in qujnvicazque calmecac, itocaiocan tezcacoac ce cioatl, ce oqujchtli in qujnotzaia, mjtoa: qujntlatia qujmavitia, tetlati, teaviti:

auh amo inoaniolque in qujmanaia, çan incoapan intlaanaia, in tlapepenaia, qujntlauhtiaia: tilmatli, maxtlatl, contlaliliaia in toqujchtin: no ivi in cioatl, icue, ivipil contlalilia

ioalnepantla in qujnvicaia calmecac, vmpa qujnnacazxapotla, qujnnacazcoionja pipitzcatiuh in omjtl injc qujcoionja innacaz, potonquj icpatl in vmpa conqujxtia, vncā qujmonjlpilia iuhqujn tlatzatzitztleoa, tlatzatzatzi, tlachoqujztleoa in pipiltzitzinti, yoan tocivitica tlachcaiotica qujnpotonjaia in jmjcpac:

auh in teaviti cioa, çanjo imjcxic, yoā inmac in mopotonjaia tlapalivitica, yoan imamaxochiuh contecativia: mjtoa, intecuxochiuh.

In jquac oqujmōnacaxxapotlaque, njmā ic qujnoalhujujca in inchachan, vncan qujchieltitoque ixtoçotoque, toçotoque tlatlatviltitoque, qujchixtoque in until the rosy dawn, when dawn would break and the morning would redden—when the swallow would sing.

And when dawn broke, thereupon all bestirred themselves, and ate and drank. Thereupon the old men of the tribal temple and the singers sat in the courtyard to sing for them. And they walked carrying the small children upon their backs. And [a child who was] a little larger his uncle and aunt came grasping by the hand. There they made him dance; they went through dance movements. And when the sun hung low, after noon, then all gathered at the Tezcacoac. Here the dance and song proceeded—the songs, in all, spreading a sound as of the crashing of waves.

And then began the giving of wine. Everyone carried his wine, and brought it there. Among themselves, all took it and offered it, in earthen jars—all continually giving [it to others], giving and taking in return. Here they gave the wine to all the small children—those who were grown and those yet lying in the cradle, moistening food [in the wine] for them. Verily, everyone already mature was drunk; in truth, all showed that they had drunk wine.

None showed awe [of the wine] as it foamed; none [thought it] precious as it gleamed. It fell to the ground; the wine ran like water.[8]

And they carried their drinking vessels, called *tzicuiltecomatl*, [which had] three legs and, on four sides, had handles.

With ruddy faces, crying out, short of breath, with glazed eyes, all mingled with one another; there were disputes; all circled and milled about. Becoming more intense, all crowded and pressed together, elbowing each other. All took one another by the hands; they were bemused. Embracing one another firmly, [thus] all entered their homes.

Thus one said: "The wine feast hath verily been observed; for the children have drunk wine."

And thus ended and concluded Izcalli. Then came to reign the Nemontemi—five days which had no day-names, which were no longer counted, which were not reckoned in the [day] count. Greatly were they feared and held in awe.

For they were ill-omened and of no use. Nothing was done [during those days]: They were ill-fated, of ill-fortune. For in them was no reward or merit—

quenman tlatviz, in quenman tlatlavilotlecoaz, in quenmã tlatoz cujcujtzcatl. 796

Auh in otlatvic, njmã ie ic tlatlacivi, tlatlaqualo, atlioa: njmã ie ic motlalia in vevetque calpoleque, cujcanjme, in jtoalco in qujncujcatiaia, vncã qujnmamatinemj in pipiltotonti: auh in ie achi qualton imatitech cantinemj in jtla, yoán iavi, vncan qujtotia, tlaiiauhtinemj: auh in ie achi tlaca in vmmopilo tonatiuh, vncan oalcenqujxoa in tezcacoac: vncã mocenmana in netotiliztli, in cujcqujztli, cepã cacantimomana, xaxamacatimanj in cujcatl: 852 [535] [533]

Auh vncã peoa in nemaco, in temaco vctli, muchi tlacatl yioc vmpa qujtquj, vmpa qujvica, tetlan tlaano, apiloltica, vncan netech nemaco nepanotl nemamaco, necuecuepililo, necuecuepcaiotililo, vncan qujntlaoãtia in jxqujchtin pipiltotonti in ie achi qualtoton, yoan in oc coçolco onoque, çan qujntlapaloltiaia, vel muchi tlacatl ivinti in ie veveitlaca, vel neixmanalo in tlaoano: 273 796 852

amo nemauhtilo, iuhqujn tlapopoçoca, amo tlaçotli iuhqujn tlapepetlaca, tlalpã aci, iuhqujn atl nemja vctli,

yoan intlaoancax qujtquja, itoca tzicujltecomatl: ei icxi, nauhcampa nacace, [415]

iuhqujn tlaichichiliui, iuhqujn tlaçomoca, iuhqujn tlacica, iuhqujn tlaixmetzivi, tlaixnelivi, neixnanamjco, tlaixmalacachivi, tlaixmoiaoa, iuhqujn nexoxocolo, nepopotzolo nequequeçalo, netotopeoalo nematitech neaano, neaanalo, nececenquetzalo, nececenmacho, nequechnaoalotiuh in cacalacoa techachan:

ic mjtoa ca ncl ilhujo in vctli, ca pillaoano.

Auh injc ontzonqujça, injc ontlamj Izcalli: njmã oalmotlalia, oalmotema in Nemontemj: macujlilhujtl in aoctle itoca tonalli, in aocmo vmpovi, in aocmo vmpoulhquj cenca imacaxoia, cenca mauhcaittoia: 777 796 805

ichica ca çan nẽqujnquj, vncã nenenqujxtilo, atle vnqujxoa, nenencolo, nenenencolo: ichica ca atle vncan ca ilhujlli, mâceoalli, can vncan icnoiotl, neto-

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[8] Cf. Anderson and Dibble, op. cit., p. 24.

777 only misery, poverty, vanity, misfortune, and a life
x 796 of woe.[4]

805 And if one were born at that time he was looked upon with fear; he was shunned. And if he were a
[551] man, they named him Nemon, Nentlacatl, Nenquizqui. Nowhere was he counted; he was not a man. And if it were a woman, [they named her] Nencihuatl.

796 And when [these days came], nothing was done; the palaces and courts were empty; no suits were
777 judged. All stayed at home. None swept with brooms; they only fanned [the dust] with a fan, or
[402] a turkey quill, or with the wing of a bird; or they
[356] beat and cleaned with a cloak.

And no one might then quarrel; [for] this was
[578] strongly forbidden to people; it was severely forbidden to them. They were charged that none might
[513] wrangle. Neither might one sleep during the day. [If so,] it was said: "[So] shalt thou always."

[481] Nor should anyone fall, or trip, or stumble. All walked softly. And to one who stumbled, they said: "Thou hast the Nemontemi; so shalt thou be. Be thou careful."

x 796 And whosoever then took sick and was ill, [of him] everyone said: "He hath sickened. Never more
754 will he rise; no more may he have hope. That he will recover there is no hope." No longer had they
761 hope for him.

And if one yet escaped [death], neither would any pay heed to him nor speak to him. It was said: "For it is only that he by whose grace we live hath acted and determined of his own will."

None, therefore, were comforted nor moved. His kin forgot him and laid him on the ground. No more might he be able to leave, to some degree get up [again], and take nourishment. For the setting in of the Nemontemi was terrifying.

For he had no day sign; he had no name; wherefore no one might, in truth, practice medicine and heal one, nor read the meaning of the days. For verily the days were not numbered; they had no count in all these four days.

linjliztli, nenqujzcaiotl, nenqujçaliztli, âonentinemjliztli.

Auh in aqujn vncan tlacatia, cenca tlamauhcaittililoia, tlatêmachihililoia: auh intla oqujchtli qujtocaiotiaia Nemô, nentlacatl, nenqujzquj, acan ompouhquj acâ, ompovi nenoqujch. Auh intla cioatl: Nencioatl.

Auh in jquac y, atle aioaia, çan cactimâca in tecpan inteccali, amo tecutlatoloia, çan calonooaia; aiac tlachpanaia, ochpaoaztica: çan tlaiecapeviloia, ecaceoaztica, anoço totolmamaztica, totolaavitztica, anoço tlavivitequja, tlapopovaia tilmatica:

yoan aiac vel vncan maoaia, cenca tetlacaoaltiloia, cêca tetlaquauhnaoatiloia, tetepitznaoatiloia, tecocoltiloia injc aiac m[illegible]: ano ac cemjlhujcochia: vncan teilhujloia. Cent[illegible]:

ano ac vel motlavitequja, moticujnjaia, motepotlamjaia; nematca, nenemoaia: auh in aqujn motepotlamjaia: qujlhujaia. Otimonemovi, ocenticcujc, ma ximjmati.

Auh in aqujn ipan y, cocoliztli qujcuja mococooaia: muchi tlâcatl qujtoaia, Concocolizcuj, aocmo qujçaz, aocmo motemachiz, in aço patiz, aocmo teiumeiollotî, aocmo itech ca netemachilli:

auh intla aca oc maqujça, aoc ac itlamatian aoc ac itlatoaian: mjtoa. Ca ça oicnotlama, in jpalnemoanj, ça oqujmonomavili, oqujmoioculili:

aocmo iuh catca teiollo, ca oica netlapaloloc, neellaquaoaloc, oqujxcauhque injoaiolque, ca oiqujtecaque: aocmo iuhcan qujzooaiã inon oquêteltzin, mooatiquetz, inon oihiio qujcuje, ca temauhti in jpan opeuh ilhujtl Nemôtemj:

ca atle itonal, ca atle itoca: ipampa aiac vel vnçã ticitoca, tepatia, tetlapovia: ca nel amo vmpoubquj, atle ipooallo in jnqujlhujtl navilhujtl.

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4. The Tovar Calendar (Kubler and Gibson, op. cit., p. 36) adds that people did not gather at the temple, and that the priests performed no sacrifices nor other ceremony rites.

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APPENDIX

Apendiz del segundo libro

[p. 159]

600

[p. 160]

Temple of Uitzilopochtli

Capitulo[1] 1.

Uitzilopochtli's feast came three times; they celebrated his feast [three times] in one year.

The first time was [in the month] named Panquetzaliztli. And this was the time when they took up [to the top of the pyramid] this Uitzilopochtli [and] a second [god] named Tlacauepan Cuexcochtzin.[2] And thus did they take up the image of this Uitzilopochtli: all the priests and youths took it up in their arms. And the image of Uitzilopochtli was [made] only of a dough of amaranth seeds—very large; almost a fathom [tall].

And [the image of] the second [god], whose name was Tlacauepan Cuexco[ch]tzin, was likewise made of a dough of amaranth seeds.

And the image of Uitzilopochtli was made, and took the form of man, there at a place called Itepeyoc. And the second [god], Tlacauepan Cuexco[ch]tzin, was made, and took the shape of man, there at a place known as Uitznauac calpulco. And during the night they cooked and formed [the images].

And when it dawned, they were already shapen. Thereupon offerings were laid before them. And after noon all then danced; all went in procession. And when the sun entered his house [at sunset], they took [the figures] up [to the top of the pyramid]. And after they had gone to set them in place, all descended. [The images] remained there all night. And the priests who guarded [them] were called Itepeuh.

And in the morning Paynaltzin came forth, who was himself the vicar of Uitzilopochtli. [A priest] carried [the god] in his arms. And the image of Paynal was formed of wood. And he who bore him in his arms was called Topiltzin Quetzalcoatl. He was richly bedight with his feather device.[3] And the image of Paynal was thus adorned: [it had on] its hummingbird disguise, its arms, its golden banner, and its green stone necklace. And over the small of its back went hanging the mirror device for its back,

Vitzilobuchtli iteucal

capitulo. 1.

In vitzilobuchtli, expa in quiçaia ilhujuh, in quilhujqujxtiliaia, yn ipan ce xivitl. 796x

Inic cepa ipan in mjtoaia panquetzaliztli: auh ynin vncan acoqujçaia, in ichoatl vitzilobuchtli, yvan omentin yn jtoca Tlacauepan cuexcochtzin. Auh ynic qujtlecaujaia in ichoatl vitzilobuchtli ixiptla, vel ixqujch in tlamacazquj, in telpuchtli in qujnapaloaia: auh yn ixiptla catca vitzilobuchtli, çan tzoalli, cenca vey, cenmoquetzalli. [776] 776 796x

Auh ynic vme in jtoca Tlacauepan, cuexcotzin, çan no tzoalli in jxiptla catca.

Auh in muchioaia, in tlacatia Vitzilobuchtli ixiptla: vmpa yn itocaiocan Itepeioc: auh ynic vme, in tlacauepan cuexcotzin, vmpa in muchioaia, in tlacatia, itocaiocan Vitznaoac calpulco: auh ceioal in qujmicuxitiaia, in qujtlacatiliaia.

Auh in otlatvic, ie otlacatque: njman ie ic ymixpan tlamanalo: auh in ie teutlac, njman ie ic netotilo, necocololo: auh çan ie oncalaquj, in tonatiuh, in qujtlecaujaia: auh yn oqujmontlalito, njman ie ic oaltemoa, vmpa ceioal cate: yoan qujnpipia tlamacazque, yn jtoca Itepeuh: [793]

Auh yn otlatvic, njman ie ic oalquiça, in paynaltzin, in çan no ie yxiptla Vitzilobuchtli, qujnapaloa: auh yn ixiptla paynal, çan quavitl tlacaictiuh: auh in qujnapaloa, itoca topiltzin Quetzalcoatl: cenca mochichioaia, yiquetzaliotiuh: auh yn ixiptla paynal ynic muchichioaia, yvitzitzilnaoal, ytlaviztli, yteocujtlapan, ychalchiuhcozquj: auh yn icujtlapan pilcatiuh, ichoatl in cujtlatezcatl, çan motecac in tezcavitl: 796x 293

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[1] See Lib. III, cap. I, § 1.

[2] Described as companion of Uitzilopochtli (Torquemada, op. cit., pp. 146, 155).

[3] Cf. Sahagún (Robredo ed.), Vol. III, p. 111.

796 [243] all of fine turquoise. And he who led [the god] carried his serpent staff covered with turquoise.

And when [the priest with] Paynal came to Teotlachco, then [men] were slain before him. Those who died, who were named *Amapantzitzin*, were both impersonators [of the god Amapan].[4] And many more captives [also] died.

And when they were slain, then they began the procession of Paynal. They arrived at Tlatelolco, and when they had arrived there, the common folk came out to meet him and offered him incense and beheaded many quail [before him]. And then they set forth [again] and reached Popotlan; and in the same way the common folk came out to meet him and offered him incense, and beheaded many quail [before him]. And again they started forth, and arrived there at Chapultepec, and in like manner the common folk greeted him and burned incense, and beheaded many quail [before him]. Thereupon they continued and arrived at Tepetocan, and also the common folk came out to meet him and offered up incense and also beheaded many quail [before him]. Then they set forth and reached Acachinanco, and also the common folk came out to receive him, offered him incense, and beheaded many quail [before him].

Thereupon the insignia went forth first, and when the insignia arrived, thereupon they mounted to the top of Coatepetl, where was [the image of] Uitzilopochtli. And when they had gone up, then they laid out the wooden serpent[5] and circled about it many times. Then all came down from there. [778]

auh in quijacana quitquitiuh ycoatopil, xiuitl ic tlaquimjlolli.

Auh yn onacic, in teutlachco in paynal, njman ic izpã mjcoa: ichoantin in miquja yn jntoca Amapantzitzin, çan vmêtin teixiptlaoan: auh ic occenca mjequjntin in mamalti miquja.

Auh yn oonmjcoac, njman ie ic vmpeoa, yn tlaiacaloa Paynal: vmpa onaci in tlatilulco, auh yno onacic, njman ie ic qujnamjquj in macehoalli, qujtlenamaqujlia yoan miec çolin qujcotonjlia. Auh njman ie ic vmpeoa, onaci in popotlan, çan no iuh qujnamjq'a in maçeoalli, qujtlenamaqujlia: yoan miec çolin qujcotonaia. Auh njman ie no cuel vmpeoa, vmpa onaci in chapultepec, çan no iuh qujnamjquj in maceoalti, qujtlenamaqujlia: yoan miec çolin qujcotonjlia. Niman ie ic vmpeoa onaci in tepetocan: no qujnamjquj in maceoalli, qujtlenamaqujlia, yoan no mjec çolin qujcotona. Niman ie ic oalpeoa, valaci in vncan acachinãco: no qujnamjquj in maceoalti, qujtlenamaqujlia, no mjec çolin qujcotona.

Niman ie ic oalpeoa in machiotl, auh yn oacico in machiotl, njman ie ic tleco, yn jcpac coatepetl: in vmpa ca vitzilobuchtli: auh yn otlecoc, njmã ie ic contecа, in expanjtl, yn otlaiaoalo: njman ie ic oaltemo.

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[4] See corr. note, above.

[5] See loc. cit., and n. 17.

Here is described a feast which was observed every eight years.

For Atamalqualiztli (the eating of water *tamales*) came to be observed every eight years. At times it was observed [in the month of] Quecholli; or at times it was observed [in the month of] Tepeilhuitl.

For seven days all fasted. Only water *tamales*, soaked in water, were eaten, without *chili*, without salt, with neither saltpeter nor lime. And they were eaten [only] at midday.

And he who *fasted* not at this time, if he were noted, was then punished. And much was this, the eating of water *tamales*, hallowed. And he who did not this, if he were not seen nor noted, it was said,—he was visited with the itch.

And when the feast arrived, it was said: "Ashes are put on faces," and "They are [bedight with] sea shells."[6] And it was when indeed all the gods danced. Thus, it was named the dance of the gods.

And all came *forth* [as] humming birds, butterflies, honeybees, flies, birds, giant horned beetles, black beetles—these forms men took; in these guises they came dancing.

And still others were in the guise of sleep. [Some had] garlands of fruit *tamales*; birds' flesh [*tamales* formed yet others'] garlands. And before them was the maize bin, filled with fruit *tamales*.

And also all [these] appeared—those who played the rôles of the poor, those who sold vegetables, those who sold wood. Also appeared one in the guise of a leper. And still more took the forms of birds, large owls, screech owls.[7] And even other [birds] they counterfeited.

And [an image of] Tlaloc was set in place. Before him was [a vessel of] water. It was full of serpents and frogs. And they who were called *Maçateca* swallowed the serpents [while still] full alive. Each one recently held them only in their mouths, not with their hands. They took them only in their teeth, when they seized them in the water, those before

Nican mitoa, yn ilhuitl: in chichicuexiuhtica muchioaia. 796x

Auh yn atamalqualiztli, chicuexiuhtica in muchioaia: in quemmanjan ipan in muchioaia quecholli: auh anoço quemmanjan ipan in tepeilhujtl muchioaia.

Chicomjlhujtl, in neçaoaloia: çan iztacatl atamalli, in moquaia, amo chillo, amo iztaio, amono tequjxqujo, amono tenextio: auh tlacatlaqualoia. [795] [262]

Auh yn aqujn amo moçaoaia yn ipan jn, intla machoia, njman tlatzacujltiloia: auh cenca ymacaxoia y, in atamalqualiztli: auh yn aqujn amo qujchioaia, intlacamo ittoa, anoço machoia, qujlmach xixiiotia. [688]

Auh yn jquac ilhujtl qujçaia, motenehua ixnextioa, yoan atecoculetinemi: yoan yn jquac cenca muchintin mjtotiaia in teteu: ic mjtoaia, teumitotiloia:

yoan inq'ch vncan oalnecia in vitzitzilin papalotl, in xicotli, in çaiolin in tototl, in temoli, tecujtlaololo: yn jpan moqujxtiaia tlaca, yn ipan oalmjtotiaia. [535]

Auh yn oc cequjntin ipan moqujxtiaia in cochiztli, in xocotamalcozquj, yoan totolnacatl yn jcozquj: yoan ymjxpan ycaca, in tonacacuezcomatl, temitiac in xocotamalli. [262]

Auh no much vncan oalnecia, yn ipan moq'xtiaia in motolinja, yn motequjqujlnamaqujlia, yn motequauhnamaqujlia: no yoan vncan oalnecia, in teococoxquj ypan moqujxtiaia: yoan yn oc cequjntin tototl, in tecolotl, in chichtli ipan qujçaia: yoan oc cequj ipan moqujxtiaia. [463]

Auh motlaliaia in tlaloc, ixpan mania yn atl, vncan tenjo in cooa, yoan in cueiatl, yoan in ichoantin motenehua, maçateca, vncan qujntoloaia in cooa, çan iniiollotlan, cecenca, incamatica in qujmonanaia, amo inmatica: çan qujntlanquechiaia, yn jc qujmana- 796x

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6. Garibay ("Relación breve," p. 309) translates [illegible] "[illegible] la cara" [illegible] appears in the same text, translated as "[illegible]." Cf., however, [illegible] in Molina, op. cit.

7. [illegible] (Sw. ed.). Cf. also Clark, op. cit., Vol. II, p. 117, and Angel María Garibay K., in Tlalocan, Vol. I, p. [illegible].

p 796 [the image of] Tlaloc. And the Maçateca went eating the serpents with which they went dancing.

And he who first finished with a serpent—who swallowed it—then raised a shout and a cry; he circled the temple. And they offered gifts to those who swallowed serpents. And for two days there was dancing. Toward evening [of the second day] a procession was held, circling the temple four times.

And then were eaten the fruit *tamales* which filled the maize bin. Everyone took [some] with him when the feast ended.

And the old women and old men wept exceedingly; they bethought themselves that perhaps they would not attain [another] eight years.

They said: "Before whom [among us] will this [feast again] be performed?"

Thus was respite given the maize every eight years. For it was said that we brought much torment to it—that we ate [it], we put *chili* on it, we mixed salt with it, we mixed saltpeter with it; it was mixed with lime. As we troubled [our food] to death, thus we revived it. Thus, it was said, the maize was given [new] youth when this was done.

And when the feast ended, the morrow was called *molpalolo* (the dipping of [*tortillas*] in sauce); because all had [now] fasted for the maize.

atnia in atlan, in vncan ixpan tlaloc: auh çan q'nquatiuja in cocoa, ynic impã mjtotiaia maçateca.

Auh yn aqujn achtopa qujtlamjaia in coatl in qujtoloaia, njman ic tzatzi tlapapauja, qujiaoaloa in teucalli: auh qujntlauhtiaia in qujntoloaia cocoa: auh omjlhujtl in netotiloia, ic teutlac in tlaiaoaloloia, nappa in mjiaoaloa teucalli.

Auh in xocotamalli yquac qualoia, in tonacacuezcomac temja: muchi tlacatl concuja, yn jquac tlamj ilhujtl.

Auh in ichcaoan cioa ylamatque, yoan veuetque, cenca chocaia, qujlnamjqujia, yn açaçocmo acizque, chicuexiujtl:

qujtoaia. Acac ixpan in muchioaz:

ic moceceuja in tonacaiutl, in chicuexiuhtica: ipampa qujlmach cenca tictlaihijouiltia, injc tiqua, in ticchilhuja, in tiqujztauja, in tictequjxqujuja, in ticnextilia: yn juhquj ma ticmjctia ynic ticnemjtia: qujlmach ic mopilq jxtitiuja, in tonacaiutl, ynjc inhquja muchioaia.

Auh yn iquac otzonqujz ilhujtl, yn jmuztlaioc motenevaia, molpalolo: ichica ca onecaujliloc, in tonacaiutl.

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Behold [here] a true [relation] of all [the temples] which were the temples of the Mexicans.

[In] the [great] square of [the Temple of] Uitzilopochtli, all was thus, [as followeth]:

It appeared to be perhaps two hundred fathoms [square]. And here, in the center [of the square], were very large temples, which were the temples of demons. The one which was tallest, of greatest height, was the house of Uitzilopochtli, or Tlacauepan Cuexcochtzin. This one was very large, very tall.

And this one was in the middle [of the square]. And with it was the house of Tlaloc. Both were together, side by side. And at the very top, [one] stood a little high[er]—perhaps by [as much as] a fathom.

[Of] both of these, [one] was taller, rising higher; only they were quite similar. And at the top of each was a temple; at the top was a house.

Here was the image of Uitzilopochtli, also named Ilhuicatl Xoxouhqui. And in another [house], there was the image of Tlaloc.

And also at the top [of the pyramids] were circular stones, very large, named *techcatl* [offering-stones], upon which they slew victims. Thus they paid honor to their gods. And the blood—the blood of those who died—reached the base, flowing thence. All were thus in all the temples which were of the devils.

And this temple of Uitzilopochtli and of Tlaloc faced the setting of the sun. And its stairway was very wide. It reached up to the top, whereby all ascended. And for all the temples there were stairways; all were alike. Very straight was its stairway.

Tlalocan, the Temple of Epcoatl.

At Tlalocan all *fasted* in honor of the Tlalocs when they observed [their] *feast*. And when all fasted, then evil things were done and vicious. All danced [bearing] dried maize stalks. And there was dancing in all the houses. It was said, the dance of maize and beans was danced. And when the feast of the Tlalocs ended, thereupon died those who were set apart, and

Izcatquj in jnelnenca, in ixqujch catca inteucal mexica.

In jtoal catca vitzilopuchtli, in jxqujch ic catca:

in juh motta, aço matlacpovalmatl: auh in vncan yitic, cenca vevei in teucalli mamanca, in jnteucal catca diablome: in oc cenca tlapanaviticatca, in veixticatca, ichoatl in jcal catca Vitzilopuchtli, anoço tlacavepan cuexcochtzin: ichoatl in cenca vei catca, cenca vecapan.

Auh injn, nepantla in jcaca: auh nevan manca in jcal catca tlaloc, vel nehoan manca, vel netech çaliuhtimanca: auh in ie vel icpac, achi veca motzticatca: aço cemmatica.

Inj vnteixti y, oc cenca tlapanaviticatca, oc cenca veveixticatca, çan vel nenevixticatca: auh in jcpac cecentetl teucalli, in jcpac manca calli:

vncan catca in jxiptla vitzilopuchtli, no yoan itoca ilhujcatl xoxouhquj: auh in oc cecnj, vmpa catca in jxiptla tlaloc:

auh no ioan in jcpac, vncan mamanca tetl iaoaltic, cenca vevey, qujtocaiotiaia techcatl, in jpan tlamjctiaya: injc qujnmaviztiliaia inteuhoan: auh in eztli, in jmezço in mjcquja, vel valacia in tlatzintlan, injc valtotocaia: muchi iuhquj catca, in jxqujch inteucal catca diablome.

Auh in ichoatl in jteucal vitzilopuchtli, ioan tlaloc: vmpa itztimanca in jcalaqujian tonatiuh: auh in jtlamamatlaio, cenca patlavac: vmpa aciticatca in jcpac, in vncan tlecovaia: ioan in ie ixqujch in teucalli catca, muchiuhquj catca: cenca vel melavatica ca in jtlamamatlaio

Tlalocan, iteupan epcoatl.

In tlalocan: vncan netlalocaçaoaloia, in jquac ilhujqujçaia: auh in onneçaoaloc, njman ie ic aiectilo, ioan acuiltilo, netecilo, yca cintopilli: auh novian in calpan mjtotiaia: mjtotia, etzalmacevaloia. Auh in jquac oconqujx injlhujuh, in tlatlaloque, njman ie ic miquj in vncan pouhque in mjtotia [535]

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who were called Tlaloca. And this was done once yearly.

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Macuilcalli, and Macuilquiauitl.

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Here, in this place, here died the informers, those who imparted secrets which they had discovered to those who were not dwellers here—the Tlaxcalteca, or the Uexotzinca, or the Cholulteca, who entered the fortifications here in Mexico; who bore information hence.

And if they escaped, if they went forth taking information, these Tlaxcalteca, or Uexotzinca, or Cholulteca, and all who had entered the fortifications then would emplace [themselves], and thus wait [in ambush] for the Mexicans. And when the Mexicans came there, great numbers would die at that place.

And if [the informers] were noted here in Mexico, then [the Mexicans] laid hands upon them and slew them, hacking them limb from limb, here at Macuilcalli or Macuilquiauitl.

Teccizcalli.

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Teccizcalli: here Moctezuma himself did penances and offered incense. And here dues were paid [to the gods]. And fasts were observed at the time of the great feasts. And then were slain, and died, the captives.

Poiauhtlan.

Poiauhtlan: here fasted Mexico's fire priest and the fire priest of [the Temple of] Tlalocan, once yearly, at [the feast of] Etzalqualiztli. They offered incense at Poiauhtlan. And here were slain, and died, the captives.

The Skull Frame[8] of Mixcoapan.

The Skull Frame of Mixcoapan: here they strung up the severed heads of those who died in the Temple of Mixcoatl.[9]

tlatlaloque. Auh inin cexiuhtica in muchiuhtivia ipan

Macujlcalli, ioan macujlqujavitl.

In vncan yn, vncan mjquja in tetlanenque: in qujnmjlhujaia tetzauhtlatoque, in amo njcan chaneque, in tlaxcalteca, anoço vexotzinca, anoço chololteca, in valiaucalaquja njcan mexico: in qujvalcuja tlatolli.

Auh intla ovelqujzque, intla oconcujco tlatolli, in iehoantin tlaxcalteca, anoço vexotzinca, anoço chololteca, yoan in ye ixqujch valiaucalaquja: njman ic tlateca, injc qujnchia mexica: auh in jquac onvi mexica, cenca mjiec in vmpa omjqujqja.

Auh intla oittoque njcan mexico: njman qujntzitzqujaia, ioan qujnmjctiaia, qujntetequja: in vncan macujlcali, anoço macujlqujavitl.

Teccizcalli.

In teccizcalli: vncan tlamacevaia in iehoatl motecuçuma, vncan tlenamacaia: ioan vncan moztlavaia. Auh çan iquac in vncan moçauaia, in vevey ilhujtl qujçaia: yoan vncan mjcovaia, vncan mjquja in mamaltin.

Poiauhtlan.

In poiauhtlan: vncan moçaiaya in mexico tlenamacac, ioan in tlalocan tlenamacac: cexiuhtica, ipan in etzalqualiztli: nehoan vncan tletemaia in poiauhtlan: ioan vncan mjcovaia vncan mjquja in mamaltin.

Mixcoapan tzompantli.

In mjxcoapan tzompantli: vncan qujçoia in jntzontecon, in mjquja mjxcoatempan.

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[8] Actually the severed heads were strung on the skull racks, and then allowed to decompose.
[9] Probably Mixcoateopan was intended for *Mjxcoatempan*.

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Tlalxicco.

Tlalxicco: here died he who was named [and who was arrayed in the manner of] Mictlan Tecutli. Each year he died upon the feast of Tititl. And when the impersonator of Mictlan Tecutli died, then the Fire Priest of Tlillan offered incense. And this was done only by night, not by day.

Uey Quauhxicalco.

Uey Quauhxicalco was Moctezuma's place of penance. Here, when there was fasting, one said it was the fasting for the sun. And every two hundred and three days there was a fast for the sun. And also here died they who were named Chachaanme—only four [of them]; and here died [he who was the] likeness of the sun-[god] and of the moon-[god]. And likewise many captives died here. And this [occurred only] when fate so decreed.

Tochinco.

Tochinco: here died [he who was the] likeness of [Ome tochtli], once yearly, during the feast of Tepeilhuitl.

Teotlalpan.

Teotlalpan. Here was made a procession yearly, when the feast of Quecholli arrived. And when the procession was made, then they departed for Çacatepec. And when they reached it, then all hunted [game]. And Moctezuma then rewarded [the successful hunters]. And when he had rewarded [them], then he returned; no longer did he stay there. Likewise [the huntsmen] then all departed; no longer did they remain here, [but] departed for Mexico; and they took a different road. Verily, many men went to the Çacatepec.

Tlillapan.

Tlillapan: here were bathed the fire priests—at night only, and often. And when they had bathed, thereupon they cast incense into the fire and offered

Tlalxicco.

. In tlalxicco: vncan mjquja, in jtoca catca Mjctlan tecutli: cexiuhtica in mjquja, ipan in tititl quiçaia. 796
Auh in omomjc in jxiptla mjctlan tecutli: njman vncan valletenamacaia, valletemaia, in tlillan tlenamacac. 346
Auh inja muchioaia: çan ioaan, amo cemjlhujtl.

Vey quauhxicalco.

In quauhxicalco, itlamaceoaian catca in Motecuçuma: iquac in vncan moçauaia, mjtoaia: netonatiuhçaualoia: auh mamatlacpovalli... vmeitica in juh [785]
muchioaia, in netonatiuhçaualoia. Auh ioan vncan mjquja: in mjtoaia, chachaanme: çan navintin: yoan vncan mjquja in jxiptla tonatiuh, ioan meztli: auh ioan cenca mjiequjn in mamalti, vncan mjquja. Auh ynja, çan tepan ietiuh.

Tochinco.

In tochinco: vncan mjquja in jxiptla tochinco, cecexiuhtica: ipan tepeilhujtl.

Teutlalpan.

In teutlalpan, vncan tlaiaoaloaia, cecexiuhtica: iquac in quecholli quiçaia ilhujtl. Auh in ontlaiaoaloloc: njman ie ic vmpeoa in çacatepec: auh in onacivi, njman ie ic amjoa: auh in motecuçuma, njman vmpa contlaxtlavaia: auh in ocontlaxtlauh, njman ye ic valpeoa: ayocac vmpa onmocaoa. Çan no yvi injc vilooaia, aiac noiac njcan mocauhtivia in mexico: yoan occe vtli quijtocaia: vel muchi tlacatl vmpa via in çacatepec.

Tlillapan.

In tlillapan: vncan maltiaia in tlenamacaque, çan ioaltica: ioan muchipa. Auh in jquac omaltique: njman ie ic tlatema, tlenamaca, in vmpa mjxcoapan .

X 796 it there at the Temple of Mixcoatl. And when they had offered incense, then they went to the priests'
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Tlillan Calmecac.

Tlillan Calmecac: here dwelt the priests of Cihuacoatl.

Mexico Calmecac.

Mexico Calmecac: here dwelt the priests who offered incense at the summit of the [pyramid] Temple of Tlalocan. [This they did] daily.

Coacalco.

[648] Coacalco: here dwelt the gods of cities which, in all places which the Mexicans overran, they took captive. They then carried them back and shut them in here. And here they were guarded at Coacalco.

Quauhxicalco.

Quauhxicalco: here he cast incense into the fire whose name was Yiopoch; and here blew his flute the demon whom they named Titlacauan. And when he had sounded [his flute], then he offered incense. And when he had cast incense, then he went in[to his dwelling]. Every day he did this, perchance by night, or [perchance] by day.

A Separate Quauhxicalco.

Quauhxicalco: here danced the impersonator [who was arrayed as a] squirrel. And here was erected that which was called the *xocotl*, which was only a tree. And they distributed its paper garlands and paper banners [with which the *xocotl* was bedight]. And they did this during the feast of Teotl eco, and also once a year.

Teccalco.

Teccalco: here were men cast into the fire; here they cast captives into the flames. Only during [the

teopan: auh in ontlenamacaque, njman ie ic huj in calmecac.

Tlillan calmecac.

In tlillan calmecac: vncan onoca, in jtepixcauh cihoacoatl.

Mexico calmecac.

In mexico calmecac: vncan onoca in tlamacazque, in ontlenamacaia tlalocan ijcpac: çan mumuztlae.

Coacalco.

In coacalco: vncan onoca in altepetetev, in canjn ontepeoaia mexica, in qujmanacia: njman qujnvalvicaia, vncan qujncalaquiaia: ioan vncan pialoia in coacalco.

Quauhxicalco.

In quauhxicalco: vncan tletemaia yn jtoca catca yiopuch, yoan vncan vallapitzaia in diablo: in qujtoaia titlacaoan: auh in ontlapitz, njman ye ic tletema: auh in ontleten, njman ic calaquj: çan mumuztlae inh qujchioaia, aço ioan, anoço cemjlhujtl.

Oc cecnj quauhxicalco.

In quauhxicalco: vncan mjtotiaia in techalotl yxiptla: yoan vncan moquetzaia, in mjtoaia: xocotl, çan quavitl, yoan qujtlamamacaia, yamanacapan, yamapan. Auh ipan in teutleco muchioaia: no cexiuhtica.

Teccalco.

In teccalco, vncan netlepantlaxoia: vncan qujntlepantlaçaia in mamaltin: çan no ipan in teutl eco feast of] Teutl eco was this done, and also yearly. And when they had cast men into the fire, then the priests came down, and then they [performed the ceremony of] pricking paper with thorns.

The Skull Frame.

The Skull Frame: Here they strung up the severed heads of the captives whom they had cast into the fire, who had died there at the Tetzcalco. Likewise this was done yearly.

The Temple of Uitznauac.

The Temple of Uitznauac: here died those named the Centzonuitznaua; and many [more] were the captives who here died. And upon [the feast of] Panquetzaliztli was this done, and [it was done] yearly.

Tezcacalco.

Tezcacalco: here captives were slain and died, only when fate so decreed—not every year.

Tlacochcalco Acatl Yiacapan.

Tlacochcalco Acatl Yiacapan: here were guarded the spears and arrows. Also here captives were slain and died. And it was only by night that they were slain, and only at times when it was wished [that they should be slain].

Tecizcalco.

Tecizcalco: likewise here were slain and died captives—only by night, also only when it was their fate, when it was the whim [of the priests].

Uitztepeualco.

Uitztepeualco: here the priests, those who did penances, scattered the thorns; or else the green boughs, when they did penances in various places.

muchioaia, no cexiuhtica. Auh yn oinnetlepantlaxoc: njman ye ic oaltemo in tlamacazque, njman ye ic amatlavitzoa. 796x 346

Tzumpantli

In tzumpantli: vncan quiçoia in mamaltin intzontecon, in quintlepantlaçaia, in vmpa mjquja teçcalco: çan no cexiuhtica yn muchioaia.

Vitznaoac teucalli.

In vitznaoac teucalli: vncan mjquja, in intoca centzonvitznaoa, yoan mjiec malli vncan mjquja: auh ipan in panquetzaliztli muchioaia, yoan cexiuhtica.

Tezcacalco

In tezcacalco: vncan mjcoaia, vncan mjquja in mamalti: çan tepan yetiuh, amo cexiuhtica.

Tlacochcalco acatl yiacapan.

In tlacochcalco acatl yiacapan: vncan mopiaia in tlacochtli, in mjtl: no vncan mjcoaia, vncan mjquja in mamalti: auh çan iooan in mjcooaia, yoan çan molnamjquja yn iquja.

Tecizcalco.

In tecizcalco: no vncan mjcoaia, vncan mjquja in mamalti: çan no iooaltica, çan no tepan yetiuh, çan molnamjquja.

Vitztepeoalco

In vitztepeoalco: vncan quitepeoaia in tlamacazque in ia tlamaceoaia, in vitztli: anoço acxoiatl, yn iquac canin ontlamaceoaia. [785]

Priests' House at Uitznauac.

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Priests' house at Uitznauac: here dwelt the priest, the fire priest, who offered incense and who cast it upon the fire in the temple above [on the pyramid], which was named Uitznauac. Every day was this done.

A Separate Quauhxicalco.

Quauhxicalco: at this place they placed and raised a skull-frame in the center [of the pyramid compound of him] whose name was Omacatl; who was carved in wood, taking human form—[this] Omacatl. And it came to pass that they nourished him [with the blood of captives] every thirteen days, upon the day-sign of Omacatl.

Temple of Macuilcipactli.

Temple of Macuilcipactli: here were men slain; here captives died—at night only, and only those chosen for the day-sign [of Macuilcipactli].

Priests' House at Tetlanman.

Priests' House at Tetlanman: at this place dwelt the fire priest, he who was devoted [to the service of Quaxolotl Chantico].

Temple of the White Cinteotl.

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Temple of the White Cinteotl: here captives died —only those who were leprous.[10] And when they died, then [the priests] buried them; they were not eaten. They died upon the feast of the Fasting for the Sun.

Tetlanman.

Tetlanman: here died [she who was the likeness of] Quaxolotl Chantico. [This came to pass] only when the lords determined; only when it was fated. And [it took place] during the day-count of ce xochitl.

Vitznaoac calmecac.

In vitznaoac calmecac: vncan onoca in tlamacazquj, in tlenamacac: in ontlenamacaia, in ontletemaia in teucalli icpac: in jtoca catca vitznaoác: çan mumuztlae in juh muchioaia.

Oc cecnj quauhxicalco.

In quauhxicalco: vncan qujtlaliaia, vncan qujzcaltiaia in tzumpantli yiollo: in jtoca catca vmacatl, quavitl tlaxixintli, tlacaietiuh in vmacatl: auh in muchioaia in qujzcaltiaia matlacpovaltica vmeitica: ipan in cemjlhujtonalli vmacatl.

Macujlcipactli yteupan.

In macujlcipactli iteupan: vncan mjcoaia: vncan mjquja mamalti: çan iooaltica, çan no tonalpepenaloia.

Tetlanman calmecac

In tetlanman calmecac: vncan onoca in tlenamacac, in tlamacazquj.

Iztac cinteutl yteupan.

In jztac cinteutl yteupan: vncan mjquja in mamalti, çan ichoantin in xixijoti: auh in jquac ommjcque, njman qujtocaia, amo qualoia: ipan in netonatiuhçavaloia mjquja.

Tetlanman.

In tetlanman: vncan mjquja, yn jxiptla quaxolotl chanticon: çan qujlnamjquja in tlatoque, in jqujn mjquja: çan tepan yetiuh: auh ipan in cemjlhujtlapoalli, ce xuchitl.

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[10] In translation of xixijoti, we here follow Sahagún, although elsewhere our translation of this word differs. Cf. corresponding Spanish text.

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Temple of Chicomecatl.

Temple of Chicomecatl: only at certain times were men slain as a sacrifice, and [they were slain] at night. Like [the impersonator of Quaxolotl Chantico, they were slain] only when it was fated and determined [that they should be slain], when the day-count of ce xochitl reigned.

Tezcaapan.

Tezcaapan: here were bathed the priests, in their bathing-place.

Tezcatlachco.

Tezcatlachco: here was slain a man as a sacrifice; here died he who was the likeness of Uitznauatl. Only at times—not often [—was this done]; perchance during [the day-count of] Omacatl.

Skull Frame.

Skull Frame: here were offered as sacrifices those named the Omacame [arrayed in the likeness of Omacatl]. And also many captives here died. And every two hundred and three days they were slain.

Tlamatzinco.

Tlamatzinco: here died those called and named the Tlamatzinca [arranged in the likeness of Tlamatzincatl]—ceremonially bathed captives, when [it was the month of] Quecholli at its close, yearly.

The Priests' House at Tlamatzinco.

The Priests' House at Tlamatzinco: here lived the Tlamatzinca, fire priests who offered incense at the top [of the pyramid of] Tlamatzinco.

Quauhxicalco.

Quauhxicalco: to this was brought down the sacrificial paper,[11] and the fire serpent was last of all to

Chicomecatl yteupan.

In chicomecatl yteupan: çan quenman in vncan mjcoaia, yoan iooaltica: çan no tepan ietiuh, çan molnamjquja: yquac in cemjlhujtlapoalli ce suchitl moquetza.

Tezcaapan.

In tezcaapan: çan vncan maltiaia, innealtiaian catca in tlamacecubque.

Tezcatlachco.

In tezcatlachco: no vncan mjcoaia, vncan mjquja in jxiptla vitznaoatl: çan quenman, amo muchipa: aço ipan in vmacatl.

Tzompantli.

In tzompantli: vncan motonaltiaia, in jntoca catca vmacã: auh yoan, cenca mjec in malli vncan mjquja: auh matlacpoaltica vmeitica in ommjcoaia.

Tlamatzinco.

In tlamatzinco: vncan mjquja in mjtoaia, in jntoca catca tlamátzinca, in tlaaltiti: iquac in quechulli, itlamjan cexiuhtica.

Tlamatzinco calmecac.

In tlamatzinco calmecac: vncan onoca, in tlamatzinca intlenamacacahoan: in ontlenamacaia ijcpac tlamatzinco.

Quauhxicalco.

In quauhxicalco: vncan oaltemoia in teteuhpoalli, auh ça oallatzacujaia in xiuhcoatl oaltemoia: ioan

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[11] See Chapter xxxv, n. 16.

796 be brought down [from the temple above]. And here were burned the blood offerings when, each year,
346 the Tlamatzinca [arrayed as the god Tlamatzincatl] died.

Temple of Mixcoatl.

Temple of Mixcoatl: here were slain the deer [people]. And when they bore them up, their heads bobbed up and down, and four [priests] carried them up. And here died the impersonator of Mixcoatl, and [she in the likeness of] Cuetlaciuatl. And this was done upon the feast of Quecholli tlami, and [was done] yearly.

Netlatiloian.

Netlatiloian: here was laid away that which was named the likeness of Nanauatl and Xochquaie.[12]

Teotlachco.

Teotlachco: here died those named Amapantzin [in the likeness of the god Amapan]. They died only at dawn. And [this was done] yearly, at the feast of Panquetzaliztli.

Ilhuicatitlan.

Ilhuicatitlan: here died the impersonator of the [morning] star, at night, only. And very many captives died by day. Yearly was this done, when the star appeared.

The Great Skull Frame.

The Great Skull Frame: here also were slain as sacrifices very many captives, who here died: by day, not by night. [This was done] likewise at the feast of Panquetzaliztli, also yearly.

Mecatlan.

Mecatlan: here was a place of teaching; here were taught the sounders of trumpets, those who dwelt in

vncan tlatlaia in nextlacolli, in jquac mjquja tlamatzinca cexiuhtica.

Mixcoateupan.

In mjxcoateupan: vncan maçapolioaia: auh ynjc quijntlecaviaia in maçapolivia, çan aaquetztivia, qujnnaujcaviaia: yoan vncan mjquja in mjxcoatl y ixiptla, yoan cuetlacihoatl: auh ipan in quechulli tlamj muchioaia, yoan cexiuhtica.

Netlatiloian.

In netlatiloian: vncan motlatiaia, in jtoca catca nanaoatl y ixiptla, ioan xochquaie.

Teutlachco.

In teutlachco: vncan mjquja in intoca catca amapantzitzin, çan tlahujzpan in ommjquja: auh cexiuhtica, ipan yn panquetzaliztli.

Ilhujcatitlan.

In jlhujcatitlan: vncan mjquja in jxiptla citlalin, çan iooaltica: auh cencan mjec in vncan mjquja mamalti cemjlhujtl: cexiuhtica in muchioaia, ipan in citlalin qujçaia.

Vey tzompantli.

In vey tzompantli: no vncan mjcovaia, cenca mjequjn in vncan mjquja mamalti, cemjlhujtl, amo iooan: çan no ipan in panquetzaliztli, no cexiuhtica.

Mecatlan.

In mecatlan: vncan nemachtiloia, vncan momachthe Mecatlan. Frequently, each day, [they sounded trumpets].

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[12] Cf. corresponding Spanish text, which identifies this as the cave in which were deposited the skins of victims flayed in the feast of Tlacaxipeualiztli. See also Sahagún (Robredo ed., Vol. III, p. 251) for comment.

Temple of Cinteotl.

Temple of Cinteotl: here died the impersonator of Chicome coatl, a woman; by night, only. And when she died, then they flayed her. And when dawn broke, the fire-priest then put on the skin of [her who was the likeness of] Chicome coatl. Thereupon they circled and wound about the eagle vessel, dancing as they went. And this was done yearly, upon the feast of Ochpaniztli.

Temple of the Centzontotochtin.

Temple of the Centzontotochtin: here died [they who were named] Tepoztecatl, and Totoltecatl, and Papaztac. And when they died, it was not by night but by day, upon the feast of Tepeilhuitl. And [this was done] yearly.

Temple of Cinteotl.

Temple of Cinteotl: here stood, and was guarded, the image of Cinteotl. Here died the impersonator of Cinteotl, by day.

Netotiloian.

Netotiloian: here danced the ceremonially bathed captives [of the day-sign] Chiconauhecatl, when they were about to die. And when they died, it was at midnight, not by day. [This took place] upon the feast of Xilomanaliztli or Atl cahualo, also yearly.

Chililico.

Chililico: here died the ceremonially bathed ones [of the day-sign] Chiconauhecatl, at midnight. And each year did the ceremonially bathed ones die here. And only the chiefs then ceremonially bathed them. Likewise at the feast of Atl cahualo [was this done].

tzaia in tlapitzque, in mecateca: çan muchipa mumuztlae.

Cinteupan.

In cinteupan: vncan mjquja in jxiptla chicome coatl, cioatl, çan iooaltica: auh in jquac oommjc, njman quijxipeoaia: auh in otlathujc, in tlenamacac njman commaquijaia, in eoaio chicome coatl: njman ye ic tlaiaoaloa, quijaoaloa in quauhxicalli, mjtotitiuh: auh cexiuhtica in muchioaia, ipan ochpaniztli.

Centzontotochti inteupan.

In centzontotochti inteupan: vncan mjquja in tepuztecatl, yoan totoltecatl, yoan papaztac: auh in mjquja amo iooan, cemjlhujtl, ypan in tepeilhujtl: auh cexiuhtica.

Cinteupan.

In cinteupan: vncan ycaca, vncan pialoia in jxiptla cinteotl: vncan mjquja in jxiptla cinteotl, cemjlhujtl.

Netotiloian.

In netotiloian: vncan mjtotiaia in tlatlaaltilti, in chicunauhecatl, in jquac ie mjquja: auh iquac in mjquja iooalnepantla, amo cemjlhujtl: jpan xilomanjztli, anoço atl caoalo: no cexiuhtica.

Chililico.

In chililico: vncan mjquja in tlatlaaltilti in chicunauhecatl, iooalnepantla: auh cexiuhtica in vncan mjquja tlatlaaltilti: auh çan tlatoque in vncan tealtiaia, çan no ipan in atl caoalo.

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Coaapan.

Coaapan: here bathed the fire priest of Coaapan. He alone did so; none else bathed here.

Pochtlan.

Pochtlan: here dwelt the fire priests who cast into the fire and offered incense up there above, [on the pyramid, at] the Temple of Yiacatecutli. [This they did] daily.

Atlauhco.

Atlauhco: here stayed and lived the fire priests who laid the fire and offered incense above [on the pyramid at] the Temple of Uitzilinquatec. Likewise [this was done] every day.

Iopico.

Iopico: here men were slain as offerings; here very many captives died. And here died he whose name was Tequitzin and Mayauel; who died by day, not by night. And he died during the feast of Tlacaxipeualiztli; and [this was done] each year.

Temple of Yiacatecutli.

Temple of Yiacatecutli: here died he who was [arrayed as] the likeness of Yiacatecutli, by day—not by night. [This was done] at the feast of Tititl, also each year.

Temple of Uitzilinquatec.

Temple of Uitzilinquatec: likewise here died she who was [arrayed as] the likeness of Uitzilinquatec. Likewise she [was slain] by day, and, likewise, during the feast of Tititl. Also was this done yearly. [It was] a woman who died.

The Priests' House at Yopico.

The Priests' House at Yopico: here were slain as offerings and died very many captives. [This was

Coaapan.

In cooaapan: vncan maltiaia in cooatlan tlenamacac, çan qujmjacaviaia, aiac oc ce vncan maltiaia.

Puchtlan.

In puchtlan: vncan onoca in tlenamacaque, in ontletemaia, in ontlenamacaia, vmpa jicpac yiacatecutli iteupan: çan mumuztlae.

Atlauhca.

In atlauhco: vncan onoca, vncan nenca in tlenamacaque, in vmpa ontletemaia, ontlenamacaia, in ijcpac vitzilinquatec yteupan: çan no mumuztlae.

Iopico.

In iopico: vncan mjcovaloia: in vncan, cenca mjiequjntin mjquja in mamalti: yoan vncan mjquja in jtoca catca tequjtzin, yoan maiavel: auh in mjquja cemjlhujtl, amo iooan: auh ipan in tlacaxipeoaliztli mjquja, yoan cexiuhtica.

Iyacatecutli iteupan.

In yiacatecutli iteupan: vncan mjquja in jiacatecutli ixiptla: cemjlhujtl, amo iooan: ipan in tititl, no cexiuhtica.

Vitzilinquatec iteupan.

In vitzilinquatec iteupan: çan no vncan mjquja, in ijxiptla vitzilinquatec: çan no cemjlhujtl, çan no ipan in tititl, no cexiuhtica in muchioaia: cioatl in mjquja.

Iopico calmecac.

In iopico calmecac: vncan mjcoaia, vncan mjquja cenca mjec in malli: çan no iooaltica, ipan in tlacaxidance] also at night during the feast of Tlacaxipeualiztli, and also every year, here at the dwelling of the priest, the Youallauan.

The Skull Frame at Yopico.

The Skull Frame at Yopico: Here they strung up the severed heads of captives and of those whom they slew in gladiatorial sacrifices at the feast of Tlacaxipeualiztli. [This] also [they did] yearly.

Skull Frame.

[This] skull frame was the Skull Frame of [the Temple of] Yiacatecutli. And here they strung up the severed heads of captives who died upon the [pyramid] top of the Temple of Yiacatecutli, upon the first day of Xocotl uetzi.

Temple of Macuilmalinalli.

Temple of Macuilmalinalli and of Topantlacaqui. Here [priests] sang for, and offered sacrifices to, these [gods], Macuilmalinalli and Topantlacaqui. And they placed offerings before them every two hundred and three days. [This they did] only as the fates provided, upon the first day of [the day-sign] xochitl.

Aticpac.

Aticpac: here [priests] offered sacrifices to the Cioateteo, when they observed the feast of the day-sign Chicome coatl.

Netlatiloian.

Netlatiloian: here they laid away the skins [flayed from the women who had impersonated] the Cioateteo, who died at the Xochicalco each year, during the feast of Ochpaniztli.

Atlauhco.

Atlauhco: here they offered sacrifices to the goddess Cioacoatl, of Atlauhco. And [she who was orna-

peoaliztli: no cexiuhtica, vncan icalmecac in iooallaoan.

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Iopico tzompantli.

In yopico tzompantli: vnca quijçoia in intzontecon mamalti: auh yehoantin in quijnoacanaia ypan tlacaxipeoaliztli: no cexiuhtica.

Tzompantli.

In tzompantli, ytzonpan in iiacatecutli: auh vncan quijçoia yn intzontecon mamalti, yn icpac mjquja yiacatecutli yteupan: ipan yn cemjlhujtlapoalli xocotl vetzi.

Macujlmalinal yteupan.

In macujlmalinal yteupan, yoan in topantlacaquj yteupan: vncan quijncujcatiaia, yoan vncan quijtonaltiaia in yehoantin macujlmalinal, yoan topantlacaquj: auh in quijntonaltiaia matlacpoaltica, omeytica: çan no tepan ietiuh: in cemjlhujtlapoalli, ipan in xochilhujtl.

Aticpac.

In aticpac: vncan quijtonaltiaia in cioateteu: yquac in quijlhuja chicomecooatonalli.

Netlatiloian.

In netlatiloian: vncan quijntlatiaia in cioateteu imeoaio, in vmpa mjquja xochicalco: cexiuhtica, ipan ochpaniztli.

Atlauhco.

In atlauhco: vncan quijmoaltiaia, in atlauhco, cioacoatl: auh in cemjcquja atlauhco cioacoatl, X 796 mented in the likeness of] Ciuateotl of Atlauhco died there at Coatlan, at the base [of Atlauhco. This was 346 done] yearly, also during the feast of Ochpaniztli.

vmpa in cooatlan tlatzintlan: cexiuhtica, çan no ipan in ochpaniztli.

The Priests' House at Tzonmolco.

[372] The Priests' House at Tzonmolco: from here came the fire. which they named Xiuhtecutli. Here Moctezuma took the fire when he offered incense, and here [the new fire] fell from the fire drill. [This was done] each year at the feast of Uauhquiltamalqualiztli.

Tzonmolco calmecac.

In tzonmolco calmecac: vncan qujçaia in tletl, in qujtocaiotiaia xiuhtecutli: vmpa concuja in tletl, in jquac tlenamacaia motecuçoma, yoan vncan vetzia in tlequavitl: cexiuhtica, ipan oauhqujltamalqualiztli.

Temalacatl.

Temalacatl: here were offered up gladiatorial sacrifice victims. Those here offered up in the gladiatorial sacrifice were a great number of captives. And thus were offered up in the gladiatorial sacrifice indeed all men [who] came from the lands about us, whom they slew as offerings there upon the stone of gladiatorial sacrifice. And for this he who had charge of them was the wolf man, who placed them on the gladiatorial stone. And when he had put the captive in his place, thereupon he offered him the pine club and he gave him a feathered staff. And then went one arrayed as an eagle or an ocelot to belabor him. He then struck [down] the captive, as if he warred against him. And here was he who was charged with the care [of the captive]; his name was Chalchiuhtepeua. And when the captive fell, thereupon the wolf man dragged him off, and [the priests] slashed open the breast of the captive. And he who slew him was named Youallauan; he opened [the captive's] breast. And when he slashed open the breast of the captive, thereupon they cast him down below. And this was done each year at the feast of Tlacaxipeualiztli.

Temalacatl

In temalacatl: vncan tlaooanoia, in vncan qujnooanaia, cenca mjequjntin in mamalti: auh injc tlacaoanoia, vel ixqujch tlacatl oall[illegible]ja in cematonaoac in oallamjctiaia, in vncan temalacac: auh vncan intequjppan catca in cuetlachtli, ontequetzaia in temalacac. Auh in jquac oconquetz malli: njman ye ic conmaca in ocotzontetl, yoan conmaca quavitl tlapotonjlli. Auh njman ye iauh in teixiptla, in tevivitequjz: aço quauhtli, anoço, ocelutl: njman ie qujvivitequj in malli, iuhqujn moiauchioa: yoan, vncan itequippan catca, yn jtoca chalchiuhtepeoa. Auh in jquac ovetz malli: njman ye ic tevilana in cuetlachtli: njman ye ic queltetequj in malli: auh in iehoatl tlamjctiaia in jtoca catca Iooallaoan, teeltetequja. Auh in jquac oconeltetecque malli: njman ye ic tlatzintlan qujoallaça: auh in muchioaia, yn, cexiuhtica ypan in tlacaxipeoaliztli.

Temple of Nappa tecutli.

Nappatecco: here died [the impersonator] whose name was Nappa tecutli, at night, not by day. [This happened] each year, during the feast of Tepeilhuitl.

Nappa tecutli iteupan.

In nappatecco, vncan mjquja yn itoca catca, nappa tecutli çan iohoan, amo cemjlhujtl: cexiuhtica ipan tepeilhujtl.

Tzonmolco.

Tzonmolco: here died four named [and arrayed as] Xiuhtecutli. The first was named Blue Xiuhtecutli; the second, Yellow; the third, White Xiuhtecutli; the fourth, Red Xiuhtecutli. And others named Ihuipapaneca temilolca [were also slain]. And she who was named Ciuatontli, and also [she who was] named Nancotlaceuhqui, [likewise] died, [having] their breasts [slashed open].

And when they were slain, thereupon came Moctezuma forth then to the Coacalco. Thereupon was danced a princely dance, and all chiefs danced. Moctezuma led them; he led [priests arrayed as] all the various gods. And when all had danced, when all had danced the serpent dance, thereupon Moctezuma offered incense [to the gods].

And this was done upon the feast of Izcalli, once yearly.

Tzonmolco.

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In tzonmolco. vncan miq'a yn jtoca catca xiuhtecutli naujntin. Jnjc ce ytoca, xoxouhquj xiuhtecutli. Jnjc vme coçauhquj. Jnjc ey iztac xiuhtecutli. Jnjc nauj tlatlauhquj xiuhtecutli: yoã oc cequjntin intoca, ihujpapaneca, temjlolca: auh tlaelpanmjquja, yn jtoca catca cioatontli, no ichoatl ytoca nancotlaceuhquj. 346

Auh yn onmjcoac, njman ie ic oalquijça, in Motecuçoma, in vmpa coacalco: njman ie ic motecujtotia, yoan inquijch tlacatl mjtotia, teiacanaia in motecuçoma, qujniacanaia, in nepapã teteu. Auh yn onnetotiloc yn onnecocololoc, njmã ie ic tlenámaca yn motecuçoma: [643 622 535]

auh in muchioa yn, ipan izcalli cexiuhtica.

Coatlan.

Coatlan: here died those who were named the Centzonuitznaua, perchance at the time of the fire drilling [of new fire] or, yearly, at the end of the feast of Quecholli.

Coatlan.

In coatlan, vncan mjquja in jntoca catca centzonvitznaoa: aço yquac in tlamamalioaia, anoço yquac in quecholli tlamj cexiuhtica.

Xochicalco.

Xochicalco: here died [they who were arrayed in the likeness of] the White Cinteotl and of the Red Cinteotl; and also that one [impersonating the goddess] Atla tonan.

And when Atla tonan died, thereupon they flayed her. And when they had flayed her, then the fire-priest put on her skin.

And when day broke, thereupon the fire priest danced—he stood wearing the skin of Atla tonan. And this was done yearly, at the feast of Ochpaniztli.

Suchicalco.

In suchicalco, vncan mjquja in jztac cinteoutl, yoan tlatlauhquj cinteoutl, yoan no ichoatl in atla tonan.

Auh in jquac oommjc atla tonan: njman ye ic quijxipeoa: auh in jquac oconxipeuhque, njman in tlenamacac conmaquja yn jieoaio.

Auh in jquac otlathujc: njman ye ic mitotia in tlenamacac, conmaquijticac in jieoaio atla tonan: auh in muchioaia y, cexiuhtica, ipan in ochpanjztli.

Yopicalco and Ehuacalco.

Yopicalco and Ehuacalco: here stayed the leading men from Anauac, who came from distant cities.

And greatly did Moctezuma honor them. Here he gave them gifts; he gave them rich mantles, or precious necklaces, or costly arm bands. Whatever was of value, he gave to all of them.

Iopicalco, yoan eoacalco.

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In iopicalco, yoan eoacalco, vncan onoca in anaoac tlatoque, in veca altepetl ipan oalvia: [574]

auh cenca quinmaviztiliaia in Motecuçoma, vncan quintlauhtiaia: quinmacaia in tlaçotilmatli, anoço tlaçocozcatl, anoço tlaçomacuextli: in ie inquijch tlaçotli, muchi quinmacaia. [431]

Tozpalatl.

x 796 The Yellow Waters were very precious. The waters flowed [as a spring]; here the servants of the gods
346 took water. And when they celebrated the feast of Uitzilopochtli, and when they celebrated each feast,
[312] here water was drunk. Here the common folk drank water.

Tlacochcalco Quauhquiiauac.

Tlacochcalco Quauhquiiauac: here was [the god] whose name was Macuiltotec. Here a feast was celebrated in his honor. And when they observed the feast day of Macuiltotec, here men were slain as sacrifices [to him]. Captives died here at Tlacochcalco Quauhquiauac.

[372] Perchance it was when the fire drill was used [for the new fire]; perchance at another time. Likewise this was done yearly, at the feast of Panquetzaliztli, or at the feast of Tlacaxipeualiztli.

Tolnauac.

Tolnauac: here were men slain in sacrifice. Here captives died; perchance [when the day sign] ce miquiztli came in the day count.

Tilocan.

Tilocan: here cooked [the dough of amaranth seed for] the image of Uitzilopochtli.

Itepeioc.

Itepeioc: here took form [the image of] Uitzilopochtli.

The Tribal Temple of Uitznauac.

The Tribal Temple of Uitznauac: here was made, and here they molded in man's form, the image of the demon whose name was Tlacauepan Cuexcochtzin.

Tozpalatl.

In tozpalatl, cenca tlaçotli catca, meiaia: vncan atlacuja in tlamacazque. Auh in jquac ylhujuh qujçaia vitzilopochtli: yoan yn inqujch ilhujtl muchioaia, vncan atlioaloia: vncan atlia in maceoalti.

Tlacochcalco quauhqujiaoac.

In tlacochcalco quauhqujiaoac, vncan catca in jtoca macujltotec: vncan ilhujqujxtililoia. Auh in jquac yn jlhujuh qujçaia in macujltotec. vncan mjcoaia: vncan mjquja mamalti in tlacochcalco quauhqujiaoac:

aço yquac in tlamamalioaz, acanoçomo: no cexiuhtica in muchioaia, ipan in panquetzaliztli, anoço tlacaxipeoaliztli.

Tulnaoac.

In tulnaoac, vncan mjcooaia: vncan mjquja mamalti, aço ce mjqujztli moquetza in tonalpoalli catca.

Tilocan.

In tilocan: vncan ycucia in vitzilopuchtli ijxiptla.

Itepeioc.

In itepeioc: vncan tlacatia in vitzilopuchtli.

Vitznaoac calpulli.

In vitznaoac calpulco, vncan muchioaia, vncan tlacatia in ijxiptla diablo, in jtoca catca tlacavepan cuexcochtzin.

Atempan.

Atempan: here they assembled the [child sacrifices called] "Human Banners." And when they had gathered them together, thereupon they carried them in procession; they carried them upon litters.

And when they had carried them in procession, then they dispersed them. Perchance they left them at Tepetzinco, in the middle of the lagoon, or at Quauhtepec, above Yiauhqueme.

Teccacoac Tlacochcalco.

Teccacoac Tlacochcalco. When there were very many captives, sometimes they were slain here. And here were kept the spears and the arrows to be used in conquests.

Acatl Yiacapan Uei Calpulli.

Acatl Yiacapan Uei Calpulli: here they gathered together [the slaves] for the Tlalocs. And when they had assembled them all, then they here slew them.

And when they had slain them, then here they cut them in pieces, and cooked them; they put squash blossoms with their flesh.

And when they had cooked them, then the nobility, and all the important men ate [the stew]; but not the common folk—only the leaders.

Techielli.

Techielli: here were placed fir branches.[38]

The Tribal Temple.

All the small houses which stood around the temples were called *calpulli*. Here men fasted.

And only the noblemen, the leading men, those who instructed noblemen's sons in war, the chieftains, here fasted, every twenty days.

[Of this,] it was said: "All men fast five days."

And when the fasting took place, five days hence

Atempan.

In atempan, vncan quintecpichoaia in tlacateuhti: auh in jquac in oquintecpichoque: njman ye ic quintlaiaoalochtia, quintlapechvia. 796x 346

Auh in jquac oquimontlaiaoalochtique: njman ye ic quimmoiaoa, aço atlitic tepetzinco quimoncaoaia, anoço quauhtepec, yiauhqueme ijcpac.

Teccacoac tlacochcalco

In teccacoac tlacochcalco: vncan mjcoaia, çan quemman, yquac in cenca mjiec malli: yoan vncan mopiaia in tlacochtli, in mjtl: ynic tepeoaloya. [712]

Acatl yiacapan vei calpulli.

In acatl yiacapan vey calpulli, vncan quicenquixtiaia in tlatlaloque: auh in jquac oquicenquixtique, njman vncan quinmjctiaia: [567]

auh in jquac in oquinmonmjctique, njman vncan quintetequja, yoan quinpaoacia, caioxuchqujlhujaia in jnnacaio. [266]

Auh yn jquac oquinpaoacique: njman quiquaia in pipilti, in jxquich tecutlatoque: amono ichoantin in maceoalti, ça yehoantin in tlatoque.

Techielli.

In techielli: vncan acxoiatemaloia.

Calpulli.

In ie mochi caltotonti in tlaiaoaloc, inan qujiaoalotoc teucalli: in mjtoaia calpulli, vncan neçaoaloia: 796x 346

auh çan ichoantin in pipiltin, in tlatoque, achcacauhti, tequjoaque vncan moçavaia, cempoaltica, 785

mjtoaia: nemacujlpoaloia.

Auh in jquac neçaoaia, oc iuh macujlilhujtl qui-

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38. In the corresponding Spanish text, Sahagún says that they gathered reeds (carrizo).

x 796 the feast was to be celebrated. And only when the feast day came was there fasting.

316 And thus was the fasting; [thus] did they abstain
785 from food: some ate at midday, [fasting] until past midnight; and some, when they ate at midnight, thereupon went past midday [fasting]. Thus they proceeded mortifying themselves.

And they fasted for the space of five nights—not by day but by night. And every time night fell, then they went within [the *calpulli*]. And when day broke, they went forth and performed their tasks.

Daily they thus did, until they had spent five days.
[834] And not then did they lie with women.

çan ilhujtl: auh çan ypan in jlhujtl quiçaz moçaoaia:

auh injc moçaoaia, tlaqualizçaoaia: cequjntin tlaquaia nepantla tonatiuh, ixquichica onaci iooalnepantla: auh in cequjntin yquac tlaquaia in iooalnepantla, no yquac onaci in nepantla tonatiuh: çan iuh mopatlatiuh.

Auh in moçaoaia macujlioal, amo cemjlhujtl, çan iooan: auh in jquac ie iooa, njman calaquj: auh in otlathujc, valquiçaia, tlatequjpanoaia:

mumuztlae iuh quichioaia, injc onaci macujlilhujtl: yoan ayocmo cioacochia.

Here Is Told in What Manner the Mexicans Made Offerings, and What They Made as Offerings in Their Temples.

Offerings.

Thus were offerings made: with food and with capes were offerings made, and with all kinds of living things—perchance turkeys, perchance birds; or capes. Or else whatever was newly formed—perchance maize, or *chia*, or flowers, or whatever [was newly grown].

And thus did the young [unmarried] women make offerings: Before dawn their mothers and fathers awoke them. So they went about making offerings of gifts carried in the palms of their hands—little *tortillas*, [which were] very small,—and thus they quickly proceeded to lay gifts before the devil; in bowls they carried them thus to present them [to the gods].

Only in the houses were the *tortillas* made. Thus did the young women make [their] offerings.

The Offering of Incense.

And thus was the offering of incense performed, with an incense ladle. It was made of clay, with [stones in its hollows making] a rattle. Then they laid live coals in the incense ladle. When these blazed up, then they filled it with *copal* incense, and then came forth before the devil, or else in the middle of the courtyard, where arose the brazier. [This] was made of clay.

And when they came up to the devil, then they dedicated the incense burner to the four directions, thus offering incense. And when they had offered [incense] to the four directions, then they threw [the incense and the coals] into the brazier. Here the *copal* incense lay smoking.

And thus was it done: the mothers and fathers likewise at dawn awoke the children, [whether] men[-children] or women[-children]; that they might offer incense quickly, they awoke them; that

Nican motenehoa in quenjn tlamanaia, yoan in tlein ic tlamanaia yn jnteupan, in mexica.

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Tlamanaliztli.

Injc tlamanaloia: tlaqualtica, yoan tilmatican tlamanaloia, yoan yca in tlein ioioli: aço totolin, anoço tototl, anoço tilmatli: anoço in tlein iancujcan muchioa, aço cintli, anoço chian, anoço suchitl, anoço in tlein.

Auh injc tlamanaia cioatzitzinti: iooac in qujmjxitiaia intenanoan, intetaoan: injc qujmanativi ventlamapictli, in tlaxcaltzintli tepitoton, injc yciuhca qujmanativi ijxpan diablo: caxtica in qujtqnja ventli ic conmanaia:

çan inchan muchioaia in tlaxcalli, injc tlamanaia cioatzitzinti.

Tlenamaqujliztli.

Auh injc muchioaia tlenamaqujliztli, in jca tlemaitl: çoqujtl tlachichioalli, cacalachio, vncan contemaia in tlexuchtli in tlemaco: in oconxopiloque, njman ic contema copalli, yc oalquiça in ijxpan diablo: anoço in itoalnepantla, ic vncan ycac tlequaztli: çoqujtl tlachichioalli. [415] [314]

Auh in onmoquetzaco ijxpan diablo: njman nauhcampa qujiaoa in tlemaitl, ynjc tlapupuchvia: auh yn jquac onauhcampa conjiauh, ic njman contema in tlequazco, vncan popocatica in copalli.

Auh ynjc muchioaia: no yooatzinco in qujmjxitiaia in tepilhoan, in oqujchtin, in anoço cioa qujmjxitiaia in tenanoan, in tetaoan ynjc tlenamacazque iciuhca

×796 782 they might not become slothful was this done in the houses.

qujmjxitiaia injc amo tlatziuizcujzque techan in muchioaia yn.

The Casting of Copal [Incense].

And the casting of *copal* [incense] was thus done, when any weighty words were yet to be said, or a judgment was yet to be uttered: first one cast *copal* [incense] into the fire. [For] whoever was to speak [weighty words], here lay the *copal* in a gourd vessel. Or else the singer, before he was to sing, thus did: first he cast *copal* into the brazier, and then the singer began [to sing].

Copaltemaliztli.

Auh in copaltemaliztli ic muchioaia, yn jquac in tlein tlatolli ie mjtoz, aço tecutlatolli ie mitoz, achto contemaia in copalli, in tleco: in aqujn ie tlatoz, çan vncan manca in copalli xicaltica: anoço cujcanj in ie cujcaz, ic peoaz, achto contema in copalli in tlequazco, njman ic peoa in cujcanj.

The Eating [Kissing] of the Earth.

[201 576] The eating [kissing] of the earth was thus done, when men came into any place: everyone kissed the earth, with one finger [touched to the ground and then to the mouth], either before the devil or else in front of the hearth.

[626] And thus was protested, thus was avouched one's word. When one put not much faith in [another's] word, thus he said unto him:

"If what thou sayest is true, do thou kiss the earth."

Whosoever it was then thus kissed the earth, and thus he bore witness to [the truth of] his words.

Tlalqualiztli.

In tlalqualiztli ic muchioaia, iquac in campa oalhujlooaia, muchi tlacatl ontlalquaia, ica in ce imapil, aço ixpan diablo, anoço tlecujlixquac:

yoan ic tlaneltililoia, ic neltia in tlatolli: yn jquac tlein amo cenca neltocoia tlatolli: ic teilhujloia

intla nelli in tiqujtoa, tlaxontlalqua:

ic njman tlalquaia in aqujn, ic qujneltiliaia itlatol.

The [Ceremonial] Casting [of a Libation].

×796 782 264 And thus was done the casting [of a libation]: When anything was to be eaten, and was not yet eaten, perchance of the food first a very small morsel was cut and cast in front of the hearth. When they had cast it, then they began to eat. No one first ate [before], indeed, libations had been cast in front of the hearth.

Tlatlaçaliztli.

Auh inic muchioaia tlatlaçaliztli, iquac in tlein qualoz yn aiamo qualo, aço tlaqualli, achtopa achitõ tepitõ mocotonaia, tlecujlixquac onmotlaçaia: in ontlatlaçaloc njman ic peoa inic tlaqualoz: aiac achto tlaquaia vel achto tlatlatlaçaloia, in tlecujlixquac.

The [Ceremonial] Pouring [of a Libation].

×796 782 273 Thus was done the [ceremonial] pouring [of a libation], when an offering was made [to the god], perchance at the feast of the wine gods: When anyone made new wine, when it [began to] increase, when thus it [began to] sound, they laid it as an offering in a bowl, in front of the hearth; and [they laid it] in small drinking vessels.

Tlatoiaoaliztli.

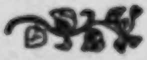
Inic muchioaia tlatoiaoaliztli, iquac in tlamanaloia, aço vitziecoloia: iquac in aca iancujcan qujtlalia vctli, yn iquac oqujtlapiuj, iquac ic tenoztaia, qujoalmana apaztica tlecujlixquac, yoan tetlaoancaxtepiton.

And when men were to drink, they poured wine forth into the drinking vessel, and then poured a libation in front of the hearth. They poured the wine in a libation in the four directions.

And when they had poured a libation of the wine, then everyone drank the wine, then all began the drinking.

Auh yn iquac ic tetlaoantiz, caxopiloa tetlaoanoantica in vctli, njman ic contoiaoa in tlecujlixquac, nauhcāpa contoiaoaia in vctli. 796 782

Auh yn jquac ocontoiauh vctli, njman ic muchi tlacatl, quja yn vctli, njman ic muchi peoa in tetlaoantiloia. 273



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Here Are Told the Various Modes in Which Blood Was Shed and Offered up.

Sacrificial Slaying, &c.

Thus was performed the sacrificial slaying of men, when captives and slaves died, who were called "Those who have died for the god."

Thus they took [the captive] up [to the pyramid temple] before the devil, [the priests] going holding him by his hands. And he who was known as the arranger [of captives], this one laid him out upon the sacrificial stone.

And when he had laid him upon it, four men stretched him out, [grasping] his arms and legs. And already in the hand of the fire priest lay the [sacrificial] knife, with which he was to slash open the breast of the ceremonially bathed [captive].

And then, when he had split open his breast, he at once seized his heart. And he whose breast he laid open was quite alive. And when [the priest] had seized his heart, he dedicated it to the sun.

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The Drawing of Straws [Through Parts of the Body].

The drawing of straws was thus done, only upon days proper for [such] drawing of straws.

And indeed in all parts [of the body was it done] —perchance in one's ear, or, whoever willed it, one's tongue or one's thigh. And thus they pierced the flesh: with a thornlike obsidian point. And thus they then here drew a slender twig, or a straw; and thus they gathered the flesh with a cord, that there they might pass a straw [through it]; and thus all performed a penance.

And when slender twigs had been passed [through the flesh], upon the morrow the straws were swept up and gathered; and the straws were much bloodied. And this was done in the house of the devil, or along roads where devils lay.

The Offering of Thorns.

The offering of thorns was thus performed: they plucked green reeds and cut maguey spines, and

Vncan mjtoa in quezqujcan neçoaia, yn eztli ic tlamanaloia.

Tlamjctiliztli, &c.

Inic muchivaia tlamjctiliztli, injc mjquja malli yoan tlacotli in mjtoaia teumiquj

injc contlecaviaia ixpan diablo, çan caantivi imatitech. auh in tevihtca motocaiotiaia, ichoatl contecaia in jpan techcatl,

auh in jcoac oipan contecac navi tlacatl in quijtitilinjaia in jma in icxi, auh ie imac onoc in tlenamacac tlamacazquj in tecpatl injc quelteteguiz tlaaltilli,

auh njman ic conelteguj conanjlia achto in jiollo: auh ça ioltoc in quelteguja, auh in jcoac oconanjlique yiollo conjxiviliaia in tonatiuh.

Tlacoqujxtiliztli.

In tlacoqujxtiliztli ic muchivaia, çan no ipan in tlein tonalli in tlacoqujxtiloia,

auh çan novjian aço inacazco, anoço in aquin quinequiz inenepilco, anoço imetzpan, auh injc quijcoionjaia inacaio ichoatl in vitzauhquj in itztli, auh ic niman vncan quiqujxtiaia in tlacotl, anoço çacatl, auh injc quijtilinjaia in inacaio mecatica injc vncan quiqujxtiaia tlacotl injc tlamacevaloia,

auh in jcoac otlacoqujxtiloc, in muztlaioc tlachpanoia muchpanaia in tlacotl yoan in çacatl cẽca ezço, auh in muchivaia y, ichan Diablo anoço vtli in vncan manj Diablome.

Nevitzmanaliztli.

In nevitzmanaliztli ic muchivaia concuja in acxobloodied them. Then they laid as offerings upon the green reeds two thorns.

In all places—some of them perchance in two places, or three, they laid the thorns as offerings; or in five places, only when it was of their own will.

The Bloodying.

When they bloodied themselves, thus did they do: they cut their ears with an obsidian blade, and then took out blood from about the ears.

The Cutting of the Ears.

Likewise this bloodying was a cutting of the ears, when one was bloodied by the cutting of the ears.

The Twisting off of the Heads [of Birds].

The twisting off of the heads [of birds] was thus done: when they twisted the necks of small birds before the devil, also they dedicated [the blood] to him, and cast down [the body] before the devil. There the body of the small bird lay beating its wings.

The Eating [of Sacrificial Victims' Blood by the Gods].

Thus was done the eating [of sacrificial victims' blood by the gods]: When [the priest] had cut open a slave's or a captive's breast, then [the owner of the victim] took his blood in a vessel and, perchance, cast a paper into the vessel, which drew up the blood.

Then he took [the blood] in the vessel and placed upon the lips of all [the images of] the devils the blood of him who had died for the gods.

The Payment of a Debt [to the Gods].

The payment of a debt [to the gods] was thus done: when mayhap something had befallen one, perchance sickness, when he recovered, then perchance he thus paid his debt with *copal* [incense] or paper [spotted with] liquid rubber. Because he did

iatl yoan contequja in mevitztli, auh quezvjaia ic 796x
qujvalmanaia in ipã acxoiatl vme in vitztli

noviian in aca aço vccan anoço excan in qujmanaia 785
vitztli, anoço macuilcan çan teiollotlama. 782

Neçoliztli.

Jn mjçoia injc qujchioaia itztli ica in contequja [412]
in jnacazco, auh njmã ic qujvalpipiloiaia in eztli in innacaztitlan.

Nenacaztequiliztli.

Çan ie no ichoatl in neçoliztli in nenacaztequiliztli in mjçoia in monacaztequja.

Tlaquechcotonaliztli.

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Jn tlaquechcotonaliztli ie muchivaia ca icoac in tlatototzintli ixpan qujcotonaia in Diablo no conjaviliaia, vncan contlaçaia in ixpan Diablo, vncan tlapapatlatztoc in jtlac in tototzintli. 782

Tlatlatlaqualiliztli.

Jnjc muchivaia tlatlatlaqualiliztli, in icoac oconeltecque in tlacutli anoço malli, njman qujcuja in iezço castica yoan aço amatl contlaçaia in caxic qujchichinaltiaia in eztli,

njman ic qujtqujа castica in izqujntin Diablome in tenco qujntlatlaliliaia in eztli muchintin in jezço teumjcquj.

Nestlavaliztli.

Jn nestlavaliztli injc muchivaia in jquac aço aca in tlein ipã muchivaia, aço cocoliztli in jquac opatic, njman aço copalli yoã amatl injc moxtlavaia, injc [314]

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not die he paid his due in that manner; because, verily, he would [otherwise] have died.

amo omjc iuhqujnma ic tlaxtlava, ichica ca omiquizquja.

The Spreading of Fir Branches.

Thus was done the spreading of fir branches: In the woods they plucked fir branches, so that upon them they might lay [bloodied] thorns as offerings. First they spread out the fir branches, and then they laid upon them, as offerings, two thorns [stained] with blood.

Acxoiatemaliztli.

Jnjc muchivaia acxoiatemaliztli ca concuja quauhtla in acxoiatl xoxouhquj injc ipan nevitzmanaloz achto contemaia in acxoiatl ipan conmanaia in vitztli vme ezço.

The Piling up of [Fire]wood for the God.

The piling up of [fire]wood for the god was thus done: They took green wood in the forest and cut it. In order to burn it in the house of the devil, they built up [a pile of it]. Those did this who dwelt and did penances in the house of the devil.

Teuquauhquetzaliztli.

Jn teuquauhquetzaliztli, ic muchivaia, ca concuja in xoxubquj quahujtl in quauhtla contequja injc vncan tlatlaz ichan Diablo qujmaquetzaia, iehoantin quichivaia in vncan nenca ichan diablo in tlamacevaia.

The Sweeping.

[358] The sweeping was thus done: Strictly did they force [the young ones], faithfully were the children, whether women[-children] or men[-children], made to sweep there the courtyards of their houses.

And when they had first swept, before dawn, then they made their offerings carried in the palms of their hands, which they laid before the devil. And when they had gone to make the offerings, thereupon they took up their incense ladles that they might offer incense.

Tlachpanaliztli.

Jn tlachpanaliztli ic muchivaia, cenca qujncuitlaviltiaia, cenca cujtlaviltiloia in tepilhoan in aço cihoa, anoço oqujchtin in vncã inchachan in jmjtvalco injc tlachpanazque.

auh in jcoac iovatzinco in oachto tlachpanque, njmã qujchivaia in ventlamapictli in conmanaia ixpan Diablo, auh in jcoac ontlamanato, njmã ic concuja in intlema injc tlenamacazque.

Vigils. 1. All-night Vigils.

Thus was kept a vigil, when it was night.

They who dwelt here in the house of the devil, who kept watch during the night, remained very wakeful that they might not leave undone their duties because of sleeping. Hence they kept watch during the night, until dawn broke.

For this reason they kept watch: because of those things which should be done at midnight, or very late at night, or [when it was] already near dawn. Because of this they faithfully kept watch all night and tended the fire.

Toçovaliztli. 1. ixtoçoaliztli.

Inic muchioaia toçoliztli, iquac in iooaltica:

iehoantin in vncan nenca ichan diablo, in qujpiaia ioalli, cenca ixtoçotinenca, injc amo tlacochcaoazque, ynjc qujpiaia ioalli, in ixqujchica tlathuiz:

ynjc qujpiaia, ichica, in tlein muchioaz yn iquac iooalnepantla, anoço tlaquauhiooac, anoço ie tlathujnaoac, ipampa in, vel qujpiaia in ioalli, yoã qujpiaia in tletl.

Abstinence.

When all abstained, they did not fast. But none washed themselves with soap nor in the steam bath; neither did [men] lie with women. Only when it was [the feast of] Panquetzaliztli did they fast for seven days.

Neçaoaliztli.

Inic neçaoaloia amo tlacatlaqualoia, çan ie aiac 796x
mamoviaia, aiac motemaia, anoiac cioacochia: çanyio 782
ýquac in panquetzaliztli, tlacatlaqualoia chicomilhujtl. 785

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Here Are Told, in Very Truth, the Offerings Which They Made, in Order to Pay Honor to the Devil.

The Swallowing of Serpents.

Thus was done by those who swallowed serpents, when they observed [the feast of] Atamalqualiztli. They who were named *maçateca* swallowed [the serpents] while they were quite alive, holding them only in their mouths, cutting them to pieces [with their teeth] that they might swallow them. And when they had swallowed them, thereupon they were offered gifts, as hath been told in its place, and water *tamales* were eaten. [This happened] every eight years.

The Swallowing of Frogs.

And thus they swallowed frogs, likewise alive. When this was similarly done, these very same *maçateca* performed [the swallowing].

Making Birds Fly.

[231] Thus was it done [when] birds were made to fly at the time of the feast of Etzalqualiztli: The youths tied birds to wooden rods; thus they danced as all [the birds, fastened by strings], circled [the wooden rods].

Processions.

Processions were thus undertaken. For whatever feast was established, when this was done, all the people went in procession, perchance at dawn, or at sundown. Then they all dispersed.

Singing in the Manner of Women.

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And the singing in the manner of women was thus done, when, mayhap, they formed [the image of] whatever devil. Then everywhere all the women

Nican mitoa, in vel nelli tlamanaliztli, in qujchioaia, inic qujmaviztiliaia tlacatecuculotl.

Coatololiztli.

Inic muchioaia, in coatl qujtolooaia, iquac yn atamalqualoia qujchioaia: motenehoaia maçateca, çan ioltiuja in qujntoloaia, çan incamatica in qujmonanaia, qujnxâxamatztiuja, ynic qujntoloaia. Auh yn iquac oq'ntoloque, çatepan motlauhtiaia, yn iuhquj ipan omito, atamalqualoia chicuexiuhtica.

Cueiatololiztli.

Auh injc cuecueia qujntoloaia çan no ioltivia, çan no iquac muchivaia, çan no ichoantin in maçateca qujchivaia.

Totopatlanaltiliztli.

Jnjc muchivaia, totopatlanaltiloia iquac in etzalqualiztli, in telpupuchtin quauhtitech quimjlpiaia in totome ic mjtotiaia in iquac tlaiaoaloloia.

Tlaiavaloliztli.

Jn tlaiavaloliztli, ic muchivaia in tlein ilhujtl motlalitivia iquac muchivaia, muchi tlacatl tlaiavaloaia, aço iohoatzinco, anoço ie teutlac, ic tlaxitinjaia.

Cihoapîcuiquiztli.

Auh in jcihoapan cuiquiztli ic muchivaia iquac in aço tlacatia Diablo, in tlein, iquac muchintin and men danced [together, as] during the feast of Tlaloc.

The Moistening of Chalk.

Thus was done the moistening of chalk: when they quickly snatched the chalk, then he who moistened the chalk ran. Thus he appeared running fast, and a number followed him. They went stoning him, and any who did not hasten fell quickly under the stones.

The Lifting [of Children], that They Might Grow.

Thus was done the lifting of children that they might grow: Also upon a certain day they lifted up all the small children [by the head] that they might grow. Along the roads and on all the ground lay the *nopal* [cacti], or *maguey* plants; thus, it was said, these thus would swiftly grow.

mjtotiaia in cihoa novian yoan oquichtin iquac inilhuiuh tlaloc. 796x 782 [533]

Tiçapaloliztli.

Jnjc muchivaia tiçapaloliztli: in iquac concuitiquiça in tiçatl njman ic motlaloa in tiçapaloa injc necia in cenca tlacça yoan cequjntin qujtocaia, qujtepachotivia auh in aqujn amo tlacçaia iciuhca tetica vetzia.

Teizcalanaliztli.

Jnjc muchivaia teizcalaanaliztli no ipan in tlein tonalli muchintin in pipiltotonti qujmizcalaanaia vtlica yoã in izqujch tlalticpac onoc in nopalli, anoço metl, ic mjtoaia inic hiciuhca mozcaltiz. [827]

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A True [Relation] of Still Other Offerings with Which Similarly They Paid Honor to the Devil.

Hanging [an Object] over the Breast.

[415] Thus was done the hanging [of objects] over the breast; thus was the tying with loose cotton thread: they tied [them] about the wrists and the necks of small children and [suspended on the cords], in small bags, *tortillas* made of green maize. Here [in the *calpulli*] they set forth these, on small jar-stands, and small earthen jars, and lifted the jars up by the ears, and with their hands went filling their bags with water. And when they had reached the twentieth day, when [it was the feast] known as Teotl eco, [that was] when they untied the feathered threads which they had about the small children.

[For] Pain.

[302] And [for] pain, thus was done upon the feast of [the god] Acolmiztli: the small children were ornamented in feathers [applied to them]; in colored feathers, [set] everywhere on their bodies. And the old people similarly applied feathers on their stomachs, over their hearts, and upon their backs. Thus [784] they set feathers upon them—so it was said—because then Acolmiztli would not bewitch them.

The Setting Out of the Children.

Thus was done the setting out of the children. They took all of them there to the house of the devil, and had in truth all the children dance before them, and made them drunk. Hence it was called the setting out of the children; for they had them all appear in the house of the devil.

The Act of Striping.

Thus was done what was named the act of striping: when mock battle was joined, the shield and

Ineluvaca in oc cequj tlamanaliztli in çan no ic qujmaviztiliaia Diablo.

Neelpiliztli.

Injc muchivaia neelpiliztli, inic neelpiloia ica icpatl in qujmjilpiaia pipiltotonti in immaquechtlan, yoan in jnquechtlan yoan in jmjtac elotlaxcaltotonti in vncan conmanaia vacaltonco yoan tecôtontli, vacalnacazco conquetzaia tentiuh in atl in jma itec, auh in ijc oacico ipan cempoalilhujtl in iquac motenева teteu heco iquac qujntomiliaia in jcpatl potonquj injc omoolpique pipiltotôti.

Necocoliztli.

Auh in necocoliztli ic muchivaia ipan ilhujuh acolmiztli mjhujcujcujlovaia in pipiltotonti tlapalihujtica, novjian in jtech inacaio. Auh in vevejtlaca çâyio in jmelpan, in jniollopan yoan in jcujtlapan, qujnamjctiaia in ihujtl, injc qujnpotonjaia, quilmach ipampa inic amo teiolloquaz acolmiztli.

Pilquixtiliztli.

Injc muchivaia pilquixtiliztli vmpa muchintin qujnvicaia in iteupan Diablo, in pipiltotonti vel muchintin impan qujmjtotyaia yoã qujntlavantiaia injc motenева pilquixtilo ca muchintin qujnvalquixtia in pipiltotonti in Diablo ichan.

Tlavavanaliztli.

Injc muchivaia in motenehoa tlavavanaliztli in iquac malli moiauchivaia ichimal imaquauh imac war club of the captive lay in his hand, but his war club lacked obsidian points. And they who striped had their shields and war clubs, in order to fight in gladiatorial sacrifice in supposed battle with the captive or slave.

Lying in the Sacred Place.

For five days all lay stretched out in the reed [swamp]. Thus was penance done for Tlaloc when in the cave were laid the two *culnauati*.

Placing of Men upon the Straw.

The placing of men upon the straw: Of those who flayed men, some put on the [flayed] skins. Such were named Xipes. And straw was shaken out, upon which they placed [the Xipes]. Hence was it said that they were set forth upon the straw.

Quickening [the Sun or the Fire].

The quickening was thus done: When the ears were cut, they spattered the blood upward, [or] perchance sprayed it into the fire. Thus, it was said, they caused the fire and the sun to quicken.

The Spreading of Greens.

The spreading of greens was thus done: when greens had been plucked, then they were spread everywhere upon the altars. No one, anywhere, failed to do so. This was known as the spreading of things which had been plucked by hand.

The Spreading of a Bed of Straw.

The spreading of a bed of straw was thus done: Like the kissing of the earth, it was fitting when anywhere one entered a door where stood the image of the devil. Thus, [when] one entered in his presence, he pulled up straw and shook it out before the devil when he came forth before him.

Others followed the roads, and when there was

onoc aoc moitztzo in imaquauh. auh in tlavavanque inchimal inmacquauh ieticac injc tlavavanaia iuhqujn qujcali malli anoço tlacutli. 796x 782

Teupan onoliztli

Macujlilhujtl in tulpan netecoia injc neçavililoia tlaloc in iquac vztoc tlaliloia vme culnavati.

Çacapan nemanaliztli

In çacapan nemanaliztli, iehoantin in qujxipevaia tlaca in imevaio cequjntin conmaqujaia in ehoatl in motenevaia xixipeme, auh motzetzeloaia in çacatl ipan qujnvalmanaia ipampa in motenevaia çacapan valnemanalo.

Tlazcaltiliztli.

In tlazcaltiliztli ic muchivaia iquac in monacaztequja acopa contzetzeloaia in eztli anoço tleco contzitzicujnjaia injc mjtoaia quizcaltia in tletl yoan in tonatiuh.

Tlatzmolintemaliztli

In tlatzmolintemaliztli injc muchivaia, in iquac omocujto tlatzmolin, njman ic motetema in novjian momuzco, acan mocava vel novjian, iehoatl in mjtoaia tlamacujtemaliztli.

Neçacapechtemaliztli.

In neçacapechtemaliztli injc muchivaia çan no iuhquj in tlalqualiztli ipan povia in iquac campa [201] qujxovaia in canjn ycac ixiptla Diablo injc ixpã qujxoaia compia in çacatl ixpan contzetzeloaia in Diablo, in iquac tlaixpan qujçaia

Oc cequjntin in vtli qujtocaia, ioã in iquac iavc, [788] X 796 war, they made, as it were, a supplication when anyone went where there was war, lest something 782 might go amiss [with them]. They said:

788 "Not here shall I die; [it is] in war that I go to die."

And when battle was already joined, they first plucked grass, shook it out toward the sun, and said:

"He will destroy and slay [our foe]," or, "He will capture [him]."

In this wise was a prayer raised to the sun.

The Blowing of Trumpets.

X 796 [533] Thus was done the blowing of trumpets: when it was late at night, when it was already approaching 782 midnight, [then it was] when trumpets were sounded, that all [the priests] might offer blood in the house of the devil. Therefore were [the priests] awakened.

The Illumination with Fire.

Thus was done the illumination with fire: when we people had passed [the night until] midnight and also trumpets had been sounded, thus were men awakened. Thus those known as the beaters began the keeping of the watch. And if any did not awake, they poured water upon him, or else they shook [coals of] fire upon him, or else they cast him into the water at Tlilapan or at Coapan.

The Piercing of Ears.

X 796 The piercing of ears was also undertaken [because of] the devil. Hence were ears bored.

782

785

The Piercing of the [Lower] Lip.

In like manner the piercing of the [lower] lip: similarly, for the devil, was the boring of the [lower] lip endured.

iuhqujnma ic nenetoltiloia, jn jquac aca iauh iavc intla itla ic motolinjtinemj qujtoaia

amo njcan in njmiquiz, iavc in njmiqujtiuh

auh in iq̃c ie muchivaz iauiotl achto qujpia in çacatl qujtzetzeloaia in jvicpa in tonatiuh qujtoaia, vnpopolihuiz y in tlamiquiz, anoço tlamaz

iuhqujn ic monetoltiaia ivjc tonatiuh.

Tlatlapitzaliztli.

Injc muchivaia in tlatlapitzaliztli iquac in ie tlaquauhiovac, in ie onacitiuh iovalnepantla iquac tlapitzaloia ic neçohoaia in jchan Diablo, ic teixitiloia.

Tlatica tlaviliztli.

Injc muchivaia tlatica tlaviliztli, in iquac ie titlaca in iohoalnepantla oacic, no tlapitzalo, ic teixitilo, ic pevaia in tlapializtli motenehoaia tlavitequjni, auh in aqujn amo veliça atl ipan qujnoqujaia, anoço tletl ipã qujtzetzelovaia, anoço atlan contlaçaia vmpa tlilapan, anoço coapan.

Nenacaxapotlaliztli.

In nenacaxxapotlaliztli no ic tlaiciecalhujloia in Diablo injc nenacaxcoioniloia.

Netexapotlaliztli.

I Çan no iuhquj in nenacaxxapotlaliztli çan no ic tlaiciecalviloia in Diablo in netexapotlaliztli.

A True Relation of all Those Who Served in the Houses of Each of the Gods.

The Keeper of the Gods of the Mexicans.

Thus did the Keeper of the Gods of the Mexicans with his sleeveless jacket, his incense ladle and his pouch, that he might with them pay honor to the devil. And so did he keep watch that verily it was a matter of his being like the father of [those in] the priests' dwelling. He was like the ruler of the lesser keepers of the gods indeed everywhere.

And all the children were left in his care, that he might train them, that he might by words move them to live well. And whether men commanded, or were rich, or were leaders, or directed, all this was the charge of the Keeper of the Gods of the Mexicans.

And also this one commanded in the temples everywhere; he told the lesser keepers of the gods what they might do. And if perchance any should sin, much did the Keeper of the Gods of the Mexicans take heed of it.

The Keeper of the God of Uitznauac, Omacatl.

The Keeper of the God of Uitznauac similarly maintained usages, just as the Keeper of the Gods of Mexico maintained usages. Likewise he oversaw, in the priests' dwelling, that they trained the children well.

The Keeper of the Gods of Others.

The Keeper of the Gods of Others: his overseeing was similar to the overseeing of the Keeper of the Gods of Mexico. Because, in truth, he appointed to all how [those of the] priests' dwellings should oversee; how they should bring up the children, and train them; and, verily, the things which the lesser keepers of the gods everywhere should do.

Ome Tochtzin.

Ome tochtzin had as his charge that he should semble the Centzontotochtin [singers]; even all of

Imelavaca in izqujntin tlatequjpanoaia in jnchachan cecenme teteu. 793

Mexicatl teuhoatzin

Injc muchivaia mexicatl teuhoatzin ixicol, itlema, ixiqujpil injc qujmaviztiliaia Diablo, yoan ic tlapiaia ca iuhquj in teta muchiuhticatca in calmecac, iuhqujn intlatocauh catca in teteuhoatzitzin injc novjian:

yoã in ixqujch in tepilhoan itech oncavaloia injc qujmizcaltiz, injc quivapavaz tlatoltica injc vel nemizque, yoã in aço tlatocatizque, anoço mocuiltonozque, anoço teiacanazque, tlapachozque muchi iehoatl itequjuh catca in Mexicatl teuhoatzin, [871]

yoã no iehoatl tlanavatiaia in novjian teteupan qujmilhujaia in tlein quichivazque teteuhoatzitzin, auh in anoço aca tlatlacoa muchi iehoatl qujmatia in Mexicatl teuhotzin.

Vitznava teuhoatzin omacatl.

In vitznavac teuhoatzin, çan no iuhquj injc tlamanitiaia in juhquj ic tlamanitiaia Mexico teuhoatzin no iuhquj injc tlapiaia in calmecac in quenjn vel tlacavapavaia.

Tepan teuhoatzin.

In tepan teuhoatzin çan no iuhquj in itlapializ catca, in juhquj ic tlapiaia in Mexico teuhoatzin, iehica ca muchi iehoatl qujnnavatiaia in quenjn tlapiazque calmecac, in quenjn tlacazcaltiaia, tlacavapavaia, çan muchiuhquj in qujchivaia injc novjian teuhoatzitzin. [871]

Vme tochtzin.

In vme tochtzin itequjuh catca in qujnechicovaia centzontotochtin in ie muchintin, aiac mocavaia, auh

793 them. None should fail. And here, over them presided [the one named] Patecatl, who was made, as it were, their leader.

793 [415] 273 Then they arranged the rabbit [wine] jars. These they filled with [ceremonial] five[-fold] wine, which they also called sacred wine. Then he brought forth the sucking-tubes, made of reeds, and laid them with the sacred wine—two hundred and three of them, but only one was bored through.

And when they had set them out, thereupon all danced and went in procession; the Centzontotochtin danced.

Thereupon they went up to the sacred wine. There was much jostling about until one should see the [sucking tube which was] bored through. And when he who saw it then took up the bored [tube], then they made room for him.

Only he alone drank the sacred wine. And when he had drunk the sacred wine, thereupon all dispersed.

Epcoaquacuiltzin.

793 [805] The Epcoaquacuiltzin—behold what were his duties: when feasts should be celebrated, perchance when a new fifty-two-year cycle should start—verily, all feasts—all of them he announced; or when fire was laid. In truth, all that should be done, all things this man thus commanded and furthered.

The Keeper of the Gods of Molonco.

The Keeper of the Gods of Molonco also had this as his duty: In his charge were the paper, the incense, the [liquid] rubber, the black stain, and all which this one needed when [sacrificial victims] were to die. And he had in his charge the black stain with which was painted [the impersonator of the god] Chiconauecatl, and the incense ladle, the quail, and the black plumes with which [he who was arrayed in the likeness of] Chiconauecatl was feathered.

The [Priest of] Cinteotl.

The duties of the [Priest of] Cinteotl were that all things which were required be thus commanded, so that the paper, the incense, the [liquid] rubber,

vncan tepan icaca in patecatl, iuhqujn tachcauh muchivaia,

njman ie quiquetza in tochtecomatl vncă conteca in macujlvctli in qujlvjaia teuvctli, njman ie qujvalquistia in piaztli acatl vncan cŏmanaia in teuvctli ipan, çan matlacpoalli vmei, auh çan ce in coionquj,

auh in ocŏma, njman ie ic netotilo, tlaiavalolo, mjtotia in centzontotochtin,

njman ie ic vi in jvicpa teuvctli, cenca moquequeça in ac iehoatl qujttaz coionquj, auh in aqujn oqujttac, in oquicujc coionquj, njman ic quitlalcavia,

ça icel qujticac in teuvctli: auh in onteutlaoanoc, njman ic viujlooa.

Epcoaquacujltzin.

In epcoaquacujltzin, izca yn jtequjuh catca: Yn iquac ilhujtl qujçaia, yn aço xiuhtzitzqujlo: in ie muchi ilhujtl, muchi ipă tlatoaia, injc tletemaloz in ie muchi muchivaz muchi iehoatl ic tlanavatiaia, ipan tlatoaia.

Moloncoteuhoa.

In moloncoteuhoa, çan no iehatl itequjuh catca, ipan tlatoaia, in amatl in copalli, in vlli, in tlilli, in isqujch itech monequja in iehoatl in iquac miquja, auh in tlilli ic moçaia, in chicunavecatl yoan ipan tlatoaia in tlemaitl, in çolin yoan in ihujtl tliltic ic mopotonjaia in chicunavecatl.

Cinteutzin.

In itequjuh catca cinteutzin çan isqujch in ipan tlatoaia, ic tlanavatiaia, injc monechicoaia in amatl in copalli, in vlli in jiaultli in jtech monequja xilo-

the sweet-smelling herbs should be gathered together which [the goddess] Xilonen needed when her feast was observed. And he arranged for all [things] and the incense-ladles which the temple needed when [the impersonator of] Xilonen died.

nen in jquac ilhujuh quiçaia, yoan muchi ipan tlatovaia, in tlemaitl in jtech monequja o calli in jquac mjquja xilonen. 793

The Keeper of the Gods of Atempan.

The Keeper of the Gods of Atempan—behold what were his duties. This one required, and hence commanded, that there should be gathered together the feathers, the eagle-down and the pointed eagle plumes, with which [she who was ornamented in the likeness of] Toci was adorned, when she died.

And this one cried out [summoning] the Huaxtec youths to do penances here at Atempan.

Atempan teuhoatzin.

In atempan teuhoatzin, izca in jtequjuh catca, iehoatl ipan tlatovaia, ic tlanavatiaia, injc monechicovaia ihujtl, in quauhtlachcaiutl, yoan in qiauhtevitztli injc mopotonjaia toci in iquac miquja

yoan iehoatl qujtzatziliaia in cuecuexteca in telpupuchtin; injc moçavazque vncã atempan. [203]

The Caretaker.

The Caretaker took charge of the songs of the devils, of indeed all the sacred songs, that none might do ill [with them]. Greatly was he concerned that they teach the sacred songs, and he cried [the summons] that the singers be gathered, or the chiefs, that they might be taught the songs.

Tlapixcatzin.

In tlapixcatzin qujmocujtlavjaia in jncujc Diablome in ie muchi teucujcatl injc aiac tlatlacoz, vel [533]
qujmocujtlavjaia, injc qujtemachtiaia in teucujcatl,
yoan qujtzatziliaia injc monechicozque in cujcanjme [203]
anoço tetecutin injc qujmomachtizque in teucujcatl.

The Keeper of the Goddess of Zapotlan.

The duties of the Keeper of the Goddess of Zapotlan were similar to what were the duties of the Keeper of the God of Atempan; for he was concerned with, and commanded that there should be gathered together all the paper, the incense, the [liquid] rubber, and the sweet-smelling herbs which [she who was arrayed in the likeness of] Tzapotla tenan needed when she died.

Tzaputla teuhoatzin.

In tzaputla teuhoatzin, çã no iuhquj in jtequjuh catca, in juhquj itequjuh catca: Atempa teuhcatzin, iehica ça no muchi ipan tlatovaia, ic tlanavatiaia, inic monechicovaia amatl in copalli, in vlli, yoan in jiauhtli, in jtech monequja in tzaputla tenan in iquac mjquja

The Keeper of the God of Tecanman.

The Keeper of the God of Tecanman was concerned that there should be torches, or bundles of resinous wood used as torches. And the charge of this one was that he should collect the red ochre, the black stain, and the foam sandals, the sleeveless jacket, and the bells which [the impersonator] of Xiuhtecutli, the old god, needed when he died.

Tecanman teuhoa.

In tecanman teuhoa iehoatl ipan tlatovaia in ocutl [373]
in tlepilli iez yoan iehoatl itequjuh catca, in qujnechicovaia in tlavitl, in tlilli yoan in poçolcactli, in xicolli, in tzitzilli in jtech monequja xiuhtecutli, vevetcutl in iquac mjquja

Ome Tochtli Tezcatzoncatl.

793 Ome tochtli Tezcatzoncatl: this one likewise was concerned with the sleeveless jacket, the bells, the foam sandals, the paper, the heron feather headdress, the pine flowers [as mentioned above]. Hence he commanded that all be assembled; that they gather together the offerings which [he who was ornamented like] Tezcatzoncatl would need when he died. This was done upon the feast of Tepeilhuitl.

Ome Tochtli Yiauhqueme.

Ome tochtli Yiauhqueme likewise was concerned with the paper, the *copal* [incense], the [liquid] rubber, and the foam sandals, the bells, the sleeveless jacket, the heron feather headdress, and the pine flower. Therefore he commanded that all that hath been mentioned be gathered, when they were needed, when [the impersonator of] Ome tochtli Yiauhqueme died. [This was] also upon the feast of Tepeilhuitl.

Ome Tochtli Tomiauh.

Ome tochtli Tomiauh: the duties of this one were [that] he be concerned with all things needed when [he who was bedight as] Ome tochtli Tomiauh died—the paper, the *copal* [incense], the [liquid] rubber, the bells, the sleeveless jacket, which have already been told of. [This was] also upon the feast of Tepeilhuitl.

Ome Tochtli Acalua.

Ome tochtli Acalua: likewise this one's duties were that he be charged with all the duties which Ome tochtli Tomiauh had.

Ome Tochtli Quatlapanqui.

The duties of Ome tochtli Quatlapanqui were that this one was in charge of the paper, the *copal* [incense], the sleeveless jacket, the bells, and the princely sandals which [the impersonator of] Quatlapanqui had need of when he died, upon the feast of Panquetzaliztli.

Tezcatzoncatl vme tochtli.

In tezcatzoncatl vme tochtli, çan no iehoatl ipan tlatovaia in xicolli, in tzitzilli, in poçolcactli in amatl, in aztatzontli, in ocozochitl, ic tlanavatiaia inic muchi monechicoz in valcenquiçaz in ventli in jtech monequja tezcatzoncatl in iquac mjquja ipã in tepeilhujtl mochivaia.

Vme tochtli yiauhqueme.

In vme tochtli yiauhqueme çã ie no iehoatl ipan tlatovaia in amatl, in copalli, in vlli, yoan in poçolcactli, in tzitzilli, in xicolli, in aztatzontli, in ocozochitl, ic tlanavatiaia inic monechicovaia in isqujch omjto, iquac monequja in iquac miquja vme tochtli yiauhqueme çan no ipan in tepeilhujtl.

Vme tochtli tomjiauh.

In vme tochtli tomjiauh iehoatl itequjuh catca, ipan tlatovaia in isqujch in monequja in iquac mjquja vme tochtli tomjiauh, in amatl, in copalli, in vlli, in tzitzilli, in xicolli, in e isqujch omjto, çan no tepeilhujtl ipan.

Acalva vme tochtli.

In acalhoa vme tochtli çan no iehoatl itequjuh catca, ipan tlatovaia in isqujch itequjuh catca vme tochtli tomjiauh.

Quatlapanquj vme tochtli.

In quatlapanquj vme tochtli in jtequjuh catca, iehoatl ipan tlatovaia, in amatl, in copalli, in xicolli, in tzitzilli, yoan in itzcactli in jtech monequja quatlapãquj in iquac mjquja ipan panquetzaliztli.

Ome Tochtli Tlilhua.

Ome tochtli Tlilhua: likewise this one was concerned with the paper, the *copal* [incense], the sleeveless jacket, the bells, all things which have been mentioned, which also this one, [he who impersonated] Ome tochtli Tlilhua, needed upon the feast of Tepeilhuitl.

Ome Tochtli Pâtecatl.

Ome tochtli Pâtecatl: this one produced the five[-fold] wine; he took by the hand and went with the artificer, the one who made the sacred wine, upon the feast of Panquetzaliztli, when they used the five[-fold] wine.

Ome Tochtli Napa Tecutli.

Ome tochtli Napa tecutli was in charge of the paper, the *copal* [incense], the [liquid] rubber—all that was needed when [he who was arrayed as] Napa tecutli died, upon the feast of Tepeilhuitl.

Ome Tochtli Papaztac.

Ome tochtli Papaztac: this one also made the wine which was called "chalky wine." This one laid it before Moctezuma, and [did so] when all the children, or the men, or the women became drunk upon the feast of [Uei] Toçoztli.

The Same Ome Tochtli.

Similar were his duties. His charge was [like that of] Ome tochtli Papaztac; and [these things] were done upon the feast of Atl caualo.

Ciuaquacuilli.

The charges of the ciuaquacuilli were all the offerings which were needed by her of the Temple of Atenchicalcan [Toçi]—the flowers, the tobacco which she laid before Toçi; verily, all things which the women offered when the hand-holding dance was danced. All this was the charge of the ciuaquacuilli.

Tlilhoa ome tochtli.

In tlilhoa vme tochtli, çan no ichoatl ipan tlatovaia in amatl, in copalli, in xicolli, in tzitzilli, in isquich omjto, çan no ichoatl itech monequja in tlilhoa vme tochtli ipan tepeilhujtl. 273

Vme tochtli pâtecatl.

In vme tochtli patecatl ichoatl qujiolitiaia in macujlvctli imac concavaia in tultecatl ichoatl qujchivaia in teuvctli ipan panquetzaliztli in popolivia in macujlvctli. [273]

Vme tochtli nappa tecutli.

In vme tochtli nappa tecutli ipã tlatovaia, in amatl, in copalli, in vlli: in ie ixqujch monequja in jquac miquja nappa tecutli, ipan tepeilhujtl.

Vme tochtli papaztac.

In vme tochtli papaztac, çan no ichoatl qujchivaia in vctli in mjtovaia tiçavctli: ichoatl conmacaia in motecuçoma, auh iquac tlanavaia ie ixq'ch pipiltzitzintin, in anoço oquichtli, anoço cihoatl ipan toçoztli. [273]

Vme tochtli idem.

Çan no iuhquj catca in itequjuh, in itequjuh catca, vme tochtli papaztac, auh in muchivaia ipan in atl cavalo. [273]

Cihoaquacujlli.

In cihoaquacujlli itequjuh catca, in ixqujch ventli, in vncan monequja, atenchicalcatl, in xuchitl, in ietl injc qujtlamanjliaia toci vel ixqujch in ontlamanaia in cihoa in jquac nevaloia ichoatl muchi itequjuh catca, in cihoaquacujlli.

The Iztac Ciuatl Ciuaquacuilli.

793 The Iztac ciuatl ciuaquacuilli also kept watch there and took care of the [Temple of] Atenchicalcan; and she was in charge of the sweeping and the laying of fires [there]. And any who made supplications [to the goddess] spoke to the Iztac ciuatl ciuaquacuilli. This one determined all that was done here at [the Temple of] Atenchicalcan.

The Keeper of the God Ixcoçauhqui, at Tzonmolco.

The duties of the Keeper of the God Ixcoçauhqui, at Tzonmolco, [concerned] the wood of the god Xiuhtecutli. He caused it to be cried abroad that it be gathered in the forests. And those who gathered it were only those youths whose right it was [to gather it]. And when they had gathered the wood of the god Xiuhtecutli, they piled it up in the priests' dwelling at Tzonmolco.

Tlaçolquacuilli.

[514 688] The Tlaçolquacuilli was charged that he should guard and take care of [the Temple of] Mecatlan. And he put on his sleeveless jacket, and he had his gourd for tobacco. Much did he venerate the Temple here at Mecatlan. None might urinate here; and if anyone did urinate here, then they seized him and brought him within. There they punished him and drew blood from him.

The Keeper of the God at Tecpantzinco.

The Keeper of the God at Tecpantzinco guarded and cared for [the Temple of] Tecpantzinco. And his task was to have charge of the offerings. He caused it to be cried abroad that offerings be made here at [the Temple of] Tecpantzinco.

Epcoaquacuilli Tepictoton.

793 532 The Epcoaquacuilli tepictoton was concerned with the songs. When anyone molded figures [of the mountain gods], he consulted with him that he

Cihoaquacujlli iztac cihoatl.

In cihoaquacujlli iztac cihoatl çã no vmpa tlapiaia, vmpa tlamocujtlavjaia in atenchicalcan yoan ipan tlatovaia in tlachpanaliztlj in tletlaliliztli, yoan in aqujn vmpa monetoltiaia, iehoatl conilhujaia in cihoaquacujlli iztac cihoatl, muchi iehoatl quitzontequja in tlein vncan muchivaia atenchicalcã.

Ixcoçauhquj tzõmolco teuhoa.

In jxcoçauhquj tzõmulco teuhoa itequjuh catca, in xjuhtecuquavitl, qujtzatziliaia injc mocujtiuh quauhtla, auh in concuja çan iehoantin in telpupuchtin intequjuh catca, auh in oqujcujto xiuhtequavitl, vmpa conquetzaia in tzõmulco calmecac.

.Tlaçolquacujlli.

In tlaçolquacujlli, itequjuh catca, vncan tlapiaia, vncan tlamocujtlavjaia in mecatlan, auh in qujmaqujaia, ixicol yiætecõton ictinemj, cenca tlamavizotiaia in teupan, in vncan mecatlã, aiac vncan maxixaia, auh in aqujn vncan omaxix, njman qujtzitzqujaia, qujcalaqujaia calitic, vmpa quitlatzacujltiaia qujçoçoia.

Tecpantzinco teuhoa.

In tecpantzinco teuhoa, vncã tlapiaia, tlamocujtlavjaia in tecpãtzinco, yoan itequjuh catca ipan tlatovaia in ventli qujtzatzilitiia injc tlamanaloz vncan tecpãtzinco.

Epcoaquacujlli tepictotõ.

In Epcoaquacujlli tepictoton ipã tlatovaia in cujcatl, iquac in aqujn tepiquiz iehoatl iehoatl conjlhujaia in qujmisquetzaz, qujnnavatiz in cujcanjme, might provide the singers and make them sound well, when they went to sing in the home of him who molded figures [of the mountain gods]. Verily, this one, the Epcoaquacuilli tepictoton, passed judgment upon [the songs].

The Keeper of the God at the Temple of Ixtlilton.

The Keeper of the God at the Temple of Ixtlilton was upon [the pyramid], and his charge was that he caused it to be cried abroad that offerings [should be made]. When the little children, whether men[-children] or women[-children, first] began to talk, they went carrying their offerings of *copal* [incense], or flowers, or whatever sorts of gifts were made. Each of [these] things they bore with them.

The Keeper of the God Xochipilli at Aticpac.

The Keeper of the God Xochipilli, at [the Temple of] Aticpac, had encharged to him [her who was arrayed in the likeness of the Goddess] Aticpac calqui ciuatl, [and that] they should collect the paper, the *copal* [incense], the [liquid] rubber which Aticpac calqui ciuatl needed when she died. And they flayed her, and the fire-priest put on her skin and went forth holding a [live] quail in his teeth, which went dangling from his mouth.

The Keeper of the God Opochtli,
at Atlixeliuhqui.

The Keeper of the God Opochtli at Atlixeliuhqui was charged with collecting the adornment, the paper, the *copal* [incense], the [liquid] rubber, and the foam sandals, the sleeveless jacket, the bells, the sweet-smelling herbs, the chalk, the black stain, and the heron feather headdress and the tousled hair which [he who was arrayed like] Opochtli would need when he died upon the feast of Tepeilhuitl.

The Keeper of the God Xipe, at Iopico.

The Keeper of the God Xipe, at Iopico, took care, when that one [arrayed in the likeness of the god Tequitzin] died, of the paper, the *copal* [incense],

inje qujcativi in jchan in aqujn tepiquiz, vel ichoatl 793
qujtzontequja in Epcoaquacujlli tepictoton. [532]

Ixtlilco teuhoa.

In jxtlilco teuhoa ipan jcaca, ipan tlatovaia, qujtzatziliaia in ventli inje motenmamalia pipiltzitzinti in [203] in aço oqujchtin, in anoço cihoa qujitquitivi in jnven in copalli, in anoço suchitl in ic isqujch ventli muchivaia cecentlamantli in qujtquja.

Aticpac teuhoatzin xochipilli.

In aticpac teuhoatzin xochipilli ipã tlatovaia, in aticpac calquj cihoatl qujnechicovaia in amatl, in copalli, in vlli, in jtech monequja aticpac calquj cihoatl in iquac mjquja, auh qujxipehoaia in jichoaio cõnaqujaia tlenamacac, yoan qujtlanquativja çolin icamac pilcatiuh.

Atlixeliuhquj teuhoa obuchtli.

In atlixeliuhquj teuhoa obuchtli, ipan tlatovaia, qujnechicovaia in jnechichival, in amatl, in copalli, in vlli, yoan in poçolcactli, in xicolli, in tzitzilli, in jiaiehtli, in tiçatl, in jaiapalli, yoan aztatzõtli, papatli, in jtech monequja obuchtli in jquac miquja ipan tepeilhujtl.

Xippe iopico teuhoa.

In xippe iopico teuhoa qujmocujtlavjaia, in ipan mjqujia in ichoatl tequjtzin, in amatl, in copalli, yoan in poçolcactli, in tlalhujtl, auh injc mopotonjaia ic-

783 and the foam sandals, the red ochre; and that this one be arrayed in feathers—in white turkey feathers—and in the fine mantle of masterly design which fell his lot.

The Keeper of the God Yiacatecutli, at Pochtlan.

The Keeper of the God Yiacatecutli, at Pochtlan, oversaw that they should collect for him [who was to be arrayed as] Yiacatecutli the various feathers, the rabbit fur—all the feather[-like adornment]; and the precious mantle, the sleeveless jacket, the bells, and the sandals of all colors.

The Same, for Chiconquiauitl, at Pochtlan.

Chiconquiauitl: this one also oversaw all that hath been mentioned which the keeper of the god at Pochtlan oversaw.

The Keeper of the God of Izquitlan.

The Keeper of the God of Izquitlan looked after the sleeveless jackets, the bells, and the foam sandals, and the sacred wine, and he took the syrup [from the *magueyes*] in the fields. This [*maguey plant*] was afterwards broken up, that no one might drink [of it], and that no one might take it.

The Keeper of the Chachalmeca Gods, at Zapotlan.

The Keeper of the Chachalmeca Gods, at Zapotlan, had it in his charge that [he who impersonated] the man of Zapotlan be adorned, [and supplied with] paper, *copal* [incense], and incense ladle—all things which the man of Zapotlan needed when he died upon the feast of Tepeilhuitl.

The Old Priest of Chalchiuhtli icue Acatonal.

The Old Priest of Chalchiuhtli icue acatonal oversaw the gifts and caused it to be cried abroad what this [woman arrayed in the likeness of] Chalchiuhtli icue needed when she died—the pine-nut skirt, the

hoatl in iztac totolihujtl, yoan in tolectilmatli tultecajutl in jpã vetzia.

Pochtlan teuhoa yiacatecutli.

In pochtlan teuhoa yiacatecutli ipan tlatovaia qujnechicovaia in jJacatecutli in nepapan ihujtl in tochiujtl in ie izqujch ihujtl. yoan in tlaçotilmatli, in xicolli, in tzitzilli, yoan tlatlapalcactli.

Chiconqujahujtl pochtlã idem.

In chiconqujahujtl, çan no iehoatl, ipan tlatovaia in jxqujch omjto in ipan tlat vaia pochtlan teuhoa.

Izqujtlan teuhoatzin.

In izqujtlan teuhoatzin ipan tlatovaia, in xicolli, in tzitzilli, yoã in poçolcactli: yoan teuvctli, concuicuja in necutli in mjlpã, iehoatl in qujn omotlapan in aiaiac quj, in aiaiac concuj.

Tzaputla teuhoatzin chachalmeca.

In tzaputla teuhoatzin chachalmeca, ipan tlatoaia injc muchichioaia in ipan miquja in tzaputlacatl, in amatl, in copalli, yoan in tlemaitl, in ie izqujch itech monequja tzaputlacatl in iquac miquja ipan tepeilhujtl.

Chalchiuhtli icue acatonal cuacujlli.

In chalchiuhtli icue acatonal quacuilli, ipan tlatoaia in ventli, qujtzatziliaia in jxqujch itech monequja, in iehoatl chalchiuhtli ycue in ipan miquja, in ocowater skirt; and all the paper, the *copal* [incense], and still other [things].

Acolnauacatl, Acolmiztli.

Acolnauacatl, Acolmiztli had charge of all the adornment with which this Moctezuma adorned himself when he fasted. Only upon the great feasts did he fast—when all fasted for Tlaloc, and when there was fasting for the sun, and for [the feast of] Quecholli. [He] saw to the mantles, the sleeveless jackets, and the foam sandals.

The Keeper of the God Totoltecatl, at Tollan.

The keeper of god of Tollan: this one saw to what [he who impersonated the God] Totoltecatl needed: the paper, the *copal* [incense], the [liquid] rubber, and the princely sandals, the heron feather headdress, and the lordly flowers—verily, all that [the impersonator of] Totoltecatl needed when he died, at [the feast of] Quecholli tlami, [or] when it was the feast of Tepeilhuitl.

calcueitl, yn acueitl: yoan in izqujch yn amatl, in copalli, in vlli, yoan in oc cequj.

Acolnaoacatl, acolmiztli.

In acolnavacatl acolmiztli, ipan tlatoaia in ie izqujch nechichioalli, injc muchichioaia in iehoatl motecuçoma, in jpan moçaoaia: çan ipan in veuey ilhujtl moçaoaia, ipan in netlalocaçaoaloia, yoan in netonatiuhçaoaloia, yoan in nequecholçaoaloia: ipam tlatoaia in tilmatli, in xicolli, yoan in poçolcactli.

Tullan teuhoa totoltecatl.

In tollan teuhoa, iehoatl ipã tlatoaia, in jtech monequja totoltecatl: yn amatl in copalli, in vlli, yoan yn itzcactli, yn aztatzontli, yoan in tecusuchitl: in ie izqujch itech monequja totoltecatl, in jquac mjquja, ipan in quecholli tlamj, auh in quenman ipã in tepeilhujtl.

X 796 **A True [Relation] of how They Served the Sun; and of how many Times Trumpets Were Blown During the Day and During the Night; and of how many Times Incense Was Offered.**

Each day, when the sun arose, quail were slain and incense was offered. And thus were quail slain: they wrung the necks of the quail and raised them dedicating them to the sun.

And they invoked [the sun], saying:

"The sun hath come forth—the shafts of heat, the turquoise child, the soaring eagle. And how he will go on, or how he may tarry [we know not]. Perchance something [ill] will be done his servants and vassals."

They said unto him:

"Work; perform thy office [for us], O our lord."

And this each day was thus done when the sun rose, [as hath] been said.

And thus was incense offered four times during the day, and five times during the night: The first time [was] when the sun burst forth. The second time [was] when [it was] time to eat [the first meal]. And the third time [was] at midday; and the fourth time [was] when already the sun had set.

And at night, thus was incense offered: the first time, when it was dark; the second time, when it was
[534] time to sleep; the third time, when the shell trumpets were sounded; the fourth time, at midnight; and the fifth time, near dawn. And when it was dark, incense was offered and a supplication was made to the night.

It was said:

"The Lord of the Night, he of the sharp nose, hath unfolded, and we know not how his office will end."

X 796 And [his] feast day came upon the day of the
day-count [called] naui ollin, every two hundred
785 and three days. And when the day had come, all did penances; all fasted for four days. And when they reached the day of the day-count, at noon, shell trumpets were blown, and straws were passed through the flesh to draw blood. And they cut the ears of little children lying in their cradles. And all the people bloodied themselves, and no supplications

Imelaoaca, in quenin tlaiecultiloia tonatiuh: yoan quezquipa in tlapitzaloia in cemjlhujtl, yoan in ceioal: yoan quezquipa in tlenamacoia.

In mumuztlae in jquac valqujçaia tonatiuh, tlacotonaloia, yoan tlenamacoia. Auh injc tlacotonaloia qujquechcotonaia in çolin, conjaviliaia in tonatiuh,

yoan qujtlapalovaia qujtoaia

Oqujçaco in tonatiuh, in tonametl, xiuhpiltontli, in quauhtlevanjtl: auh quen onotlatocaz quĕ cemilhujtiz, cujx itla ipan mochivaz in jcujtlapil, in jiatlapal

conilvjaia.

Ma ximotequjtili, ma xjmotlacotili, totecujoe.

auh injn mumuztlae iuh muchivaia in iquac valqujçaia tonatiuh mjtoaia.

Auh injc tlenamacoia, nappa in cemjlhujtl, auh macujlpa in iovaltica. Injc ceppa iquac in valmomana tonatiuh. Injc vppa iquac in tlaqualizpan, auh injc Expa iquac in nepãtla tonatiuh, auh injc nappa iquac in ie oncalaquj tonatiuh.

Auh in iovaltica, injc tlenamacoia. Injc ceppa tlapoiaoa. Injc vppa netequjlizpan. Injc Expa tlatlapitzalizpan, auh injc Nappa tlcatla, auh injc macujlpa tlatvinavac, auh in iquac tlapoiava tlenamacoia tlapaloloia, in iovalli

mjtoaia.

Ovalçouh in iovaltecutli in iacavitztli, auh quen oncvetziz in jtequjuh.

Auh in ilhujuh qujçaia ipan cemjlhujtonalli navi ollin, matlacpoalli, vmei ica, auh in iqc ie onaci ilhujuh, neçavaloia, navilhujtl tlacatlaqualoia, Auh in ipã cemilhujtonalli in onacic ilhujuh, in nepantla tonatiuh, tlapitzaloia, tlacoqujxtiloia: auh in pipiltzitzinti coçolco onoque qujnnacaztequja: auh muchi tlacatl mjçoia, auh atle ic tlapaloloia, çan jnqujch in were then made. But everyone drew blood; straws were passed through tongue or ear-lobe, and incense was offered. Everyone [did so]; none were negligent.

And there was the image of that one, [the sun, at a pyramid temple] called Quauhxicalli. There was erected his image, his image was designed as if it had the mask of a man [but] with [the sun's] rays streaming from it.[11a] His sun ornament was round, circled with feathers; surrounded with red spoonbill [feathers]. Here in his presence was the fasting done, and the passing of straws through the flesh, the laying of offerings, and the slaying of quail.

And upon his feast day, also many captives died, and these were also called "those who died in war." These went to the house of the sun and dwelt with the sun.

neçocohoaia, tlacoquistiloia, tlenamacoia muchi tlacatl aiac ixcauhticatca, 796 r [785]

auh inon catca ixiptla, ichoatl, in motenehoaia quauhxicalli, vncan moquetzaia in ixiptla, injc mjcujlovaia in ixiptla iuhq'n tlacaxaiaque itonameio itech quiztoia in itonatiuhtlatquj iavaltic vej ihujtica tlatzaqualli, tlauhquechol injc tlatzaqualli, vncan ixpan muchioaia nêçoliztli, in tlacoquistiliztli, in tlamanaliztli, in tlacotonaliztli. 796 r 778

Auh inilhujuh ipã no mjiequjntin miquja mamalti, auh no mjtovaia in iaumiquj : tonatiuh ichan vjia itlan nemj in tonatiuh. 796 r

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[11a] See Pl. 40.

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793 **A True [Relation] of what Was Accomplished and of the Works Which Were Done in the Houses of the Devils.**	**Imelaoaca in neichecoliztli anoço tlatequjpanoliztli in muchiuaia teupan in tlacatecolocalco.**
The Education of Men.	**Tlacazcaltiliztli.**
The priest who educated [the young priests] led them by the hand to the priests, to those who dealt blows, to those who guarded.	In teizcaltiaia tlenamacac, imac concaoaia, in tlamacazque, in tlavitequjnj, in tlapianj.
Admonitions.	**Tenonotzaliztli.**
Thus they admonished them, that they might lead good lives; that they might not waste time nor live lazily.	Ic qujnnonotzaia, injc vel nemjzque, in amo maviltizque, in amo tlatziuhtinemizque.
Sweeping.	**Tlachpanaliztli.**
[356] That they might sweep the courtyard of the temple, he cried out to all the little priests that they should sweep.	Injc tlachpanazque, in teuitvalco qujntzatzilia in jxqujchtin in tlamacazcatepitzitzin injc tlachpanazque.
The Laying of Fires.	**Tletlaliliztli.**
[373] And he had them see to it that they should lay fires, that they should watch them, where they set in order the various fires. And everywhere in the temple courtyard fires were laid; there perchance [even] ten rows [of them] burned—very many [of them].	Ioan qujncujtlaviltiaia, injc tletlalizque injc tlapialoia, vncan netecoia in tletl itla, auh çan novjian in tletlaliloia in teuitvalco, in tlequazco in vncan in vncã tlatlaia aço matlactecpantli cẽca mjiec.
Guarding During the Night.	**In iovallapializtli.**
Guarding during the night: they who were priests cared for [this]; it was the duty of those who were trustworthy.	In iovallapializtli ichoantin qujmocujtlavjaia, in tlamacazque, in jxtlamatque intequjuh catca.
The Carrying of Wood.	**Quauhçaquiliztli.**
[373] The carrying of wood. Thus they took care that fire should burn in the priests' dwelling: those who were very young priests gathered it—they who were not yet very prudent.	In quauhçaquiliztli, injc tlapiaia in tlatlaia calmecac, ichoantin concuja, in tlamacazcatepitzitzin, in aiamo cenca ixtlamati.

The Cutting of Thorns.

The cutting of thorns: they cut them who were priests not yet much experienced. These [were the ones] who took them.

The Gathering of Fir Branches.

The gathering of fir branches: likewise they who were priests secured them, and these were already experienced.

The Blowing of Shell Trumpets.

The blowing of shell trumpets: this was the charge of those who were young trumpet-blowing priests; and [they were] experienced and of various sorts.

The Dissolving of Black Coloring.

The dissolving of black coloring was the task of those [who were] the young blowers of shell trumpets. These dissolved the black stain, and everyone anointed himself with it. Verily all together put it on when they stained themselves; none failed [to do so]. And they dissolved it in the black stain canoe. And the black coloring was dissolved only at night, and all stained themselves at the moment of dawn.

Vitztequjliztli.

In vitztequjliztli, ichoantin cōtequja in tlamacazque in aiamo cenca ixtlamati, in qujnōtlacuiaque. 713

Acxoiaçaquijliztli.

In acxoiaçaquiliztli, çan no ichoantin concuja in tlamacazq̃ auh ichoantin in ie ixtlamati.

Tlatlapitzaliztli.

In tlatlapitzaliztli, ichoantin intequjuh catca, in tlamacazcatepitzitzin. yoan in ie ixtlamati neneliuhtivija. [534]

Tlilpatlaliztli.

In tlilpatlaliztli, ichoantin intequjuh catca: in tla- 793
macazcatepitzitzin, in qujpatlaia tlilli, muchi tlacatl 386
ic moçaia, vel mocemaqujaia injc moçaia, acan mocavaia: auh in qujpatlaia vncā in tlillacalco, auh in tlilpatlaloia, çan iovaltica, auh in neçaloia iquac in tlavizcalli ichoa.

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A True [Relation] of how They Prayed to the Devils, and how Oaths Were Made.

When an oath was taken: when anyone made a vow [for] his children before the devils, he made vows in perchance two [temples] or in three of what he would cause to be done for the devils. Mayhap his young son had been struck [by sickness]; or, for whatever had befallen, when he made the vow, [he promised] that he would perform penances for them.

And also when an oath was taken, when anyone stated something, in order that he prove it, it was said [to him]:

"That thy words be proved, that thou shalt not lie, do thou kiss the earth."

When, thus, he kissed the earth who had stated something, he thus bore witness to his words, and that he not be held as a liar, he said:

"Well do the sun and the earth-goddess know [the truth of this]. Now I kiss the earth [in token of it]."

Thus were oaths taken.

And if [it was] a supplication, it was done with these—the offering of incense, and sacrifices, and the kissing of the earth, and the offering of blood.

Imelaoaca in quenja tlatlauhtiloia diablome, yoan in quenja muchioaia Juramento.

In iquac muchioaia Juramēto in jquac aca qujnetoltia iconeuh ivjcpa Diablome, aço vccan, anoço Excan qujnetoltia, in tlein qujnchiviliz Diablome, aço motlavitequj piltontli, anoço tlein ipan muchioa, iquac quinetoltiaia, injc ivicpa tlamaceoaz.

Auh no ioā iquac muchioaia in Juramento in iquac aca tlein qujteilhujaia, injc qujneltiliaia, ilhujloia.

Jnjc neltiz motlatol, injc amo tiztlacatiz tlaxontlalqua.

iquac njmā tlalquaia in aqujn tlen qujteilhujaia ic qujneltiliaia in jtlatol inic amo iztlacamachoia qujtoaia,

vel qujmati in tonatiuh, in tlaltecutli ic nontlalqua.

Iuhquj in injc muchioaia Juramento.

Auh intla tlatlauhtiliztli, ic muchivaia çan ichoatl in tlenamaquiliztli, yoan nextlavaliztli, yoā tlalqualiztli, nextlavaliztli.

Here is Told [what] the Songs of the Demons Were, with Which They Paid Honor to Them in Their Temples and Outside [of Their Temples].[14]

Song of Uitzilopochtli.

Uitzilopochtli, young war chief—none have equaled me. Not for nothing have I taken the cloak of yellow feathers. Through me hath the sun risen.

For those of Mixtlan he was a portent of disaster. He took a foot from those of Pichauaztlan.

Within the walls of Tlaxotlan, feathers were offered, that, as war chief, he might be adorned. My god was called conqueror of men.

Dread [was] the god of Tlaxotlan. Dust was raised. The dust of the god of Tlaxotlan was raised.

Gather for me our foes of Amantlan. In their homes will they be conquered. Gather them for me.

Song of Uitznauac Iaotl.

O my chief of Tlacochcalco, I know not the man who taunteth me. Know I not that I am ill omened? Know I not that I am a warrior? [When] it is said, "my chief of Tlacochcalco," they taunt my lineage.

The warrior, chief of Tocuillan, hath donned his eagle cape set here and there with points.

O young chief of Oholpan, my captive in feathers is dressed. I am dreaded, I am feared. My captive with feathers is covered.

O young chief of Uitznauac, my captive in feathers is covered. Now I am feared. In feathers my captive is dressed.

O young chief of Itzcoatlan, my captive in plumes is adorned. Now I am feared, now I am dreaded. In feathers my captive is dressed.

Nican mjtoa in jncujc catca, in tlatlacateculo injc qujmmaviztilliaia in jnteupã, yoan in çan qujiaoac. 538

Vitzilobuchtli icujc

Vitzilobuch, iaquetlaia, yiaconai, in ohujhujhujia anenjcujc tpciquemjtla, yia, ayia, yia, yiovjia, queianoca, oiatonaquj yiaia, yia, yio.

Tetzaviztli, ia mjxtecatl, ce im..xi pichaoaztecatla pomaia, ovayieo, ayiayie.

Ai tlaxotla tenamjtl ihujtli macoc mopopoxotiuh, iautlatoaia ayiayio, noteuh aia tepãquizquj mjtoaia.

Oiaieva vel mamavia in tlaxotecatl teuhtla tlamjlacatzoaia, itlaxotecatl teuhtla mjlacatzoaia.

Amanteca toiaohoan xinechoncentlalizqujvia, icalipan iautioa xenechon centlalizquj.

Vitznavac iautl icujc.

Ahuja tlacuchcalco notequjoa aia ivinocaquja tlacatl, ia nechiapinavia, aia ca nonmati njtetzavitli, avia, aia conomati njia, iauhtla, aqujtoloc tlacuchcalco, notequjoa, iuexcatlatoaia ay nopilchan.

Ihjiaquetl tocujlechcatl quaviquemjtl nepapanoc vitzetla.

Huja oholopa telipuchtla, yvjioc in nomalli, ie njmavia, ie njmavia ivjioc in nomalli.

Huja vitznavac telipuchtla yvjioc in nomalli, ie njmavja yvjioc in nomalli.

Huja itzicotla telibuchtla, yvjioc in nomalli, ie njmavia, ie njmavia ivjioc in nomalli.

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[14] The translators have depended heavily upon Eduard Seler's translation of the songs for this section. With Seler's meticulous notes, they may be found in his *Gesammelte Abhandlungen*, Vol. II; *Collected Works*, Vol. II, Pt. 4; or Sahagún (Robredo ed.), Vol. V.

The songs are untranslated in the *Florentine Codex*. Sahagún comments concerning them: "*Costumbre muy antigua es, de ñro adversario el diablo: buscar escondrijos, para hazer sus negocios: conforme a lo del santo Evangelio, que dize. Quien haze mal, aborrece la luz: conforme a esto, este ñro enemigo, en esta tierra plantó, un bosque, o arcabuco, lleno de muy espesas breñas, para hazer sus negocios, desde el, y para esconderse en el, para no ser hallado: como hazen las bestias fieras, y las muy ponçoñosas serpientes. Este bosque, o arcabuco breñoso, son los cantares, que en esta tierra el urdio, que se hiziessen, y usassen, en su servicio: y como su culto diuino y psalmos de su loor, assi en los templos, como fuera dellos: los quales llevan tanto artificio, que dizen lo que quieren, y apregonan lo que el manda: y entiendenlos solamente aquellos, a quien el los endereça. Es cosa muy averiguada, que la cueva, bosque, y arcabuco, donde el dia de oy, este maldito adversario, se absconde, son los cantares, y psalmos, que tiene compuestos: y se le cantan, sin poderse entender, lo que en ello se trata, mas de aquellos que son naturales, y acostumbrados, a este lenguaje. De manera, que seguramente se canta, todo lo que el quiere, sea guerra, o paz, loor suyo, o contumelia de xpo, sin que de los demas se pueda entender.*"

538 O keeper of the god at Uitznauac, the [sacrificial] symbol hath been born. Day hath dawned, day hath come. The symbol hath been born.

O keeper of the god at Tocuillan, the [sacrificial] symbol hath been born. Day hath dawned, day hath come. The symbol hath been born.

Song of Tlaloc.

Mexico payeth her debt to the god. Paper streamers are raised at the four directions. Not now is it time to weep.

I [Tlaloc] have been formed. My god[ly image] hath been darkened with blood. The whole day hath been spent to bring rain in the court of the temple.

O my chief, my magic prince, truly thine is the maize; thou hast made the first fruits. Yet they pay thee not thy due.

Yet they pay me not my due, they please me not—my priests, my old priests, the ocelot serpents.

From Tlalocan, the turquoise house, came thy father Acatonal.

Go settle there at Poyauhtlan. With the mist rattle board is rain brought from Tlalocan.

O my elder brother, I shall go, for now is a time for tears.

Send me to the unknown land. His command came down; I spoke to him, to Tetzauhpilli. I shall go, [for] now is a time for tears.

Four years after hath it been brought to me. Then I knew not what thou saidst in the unknown land, the quetzal house, the land of plenty. Now he is as one who giveth bounty.

Go, settle there at Poyauhtlan. With the mist rattle board is rain brought from Tlalocan.

Song of Teteo innan.

The yellow flower hath opened—she, our mother with the thigh skin of the goddess painted on her face, departed from Tamoanchan.

The yellow flower hath blossomed—she, our mother, with the thigh skin of the goddess painted on her face, departed from Tamoanchan.

The white flower hath opened—she, our mother with the thigh skin of the goddess painted on her face, departed from Tamoanchan.

The white flower hath blossomed—she, our

Vitznaoac teuhoaquj machiotla tetemoia, ahuja aiatonac iahuja oiatonac ia machiotla tetemoia.

Tocujlitla teuhoaquj machiotla tetemoia, ahuja, oiatonac, iavjia oiatonac via machiotla tetemoia.

Tlalloc icuje.

Ahujia Mexico teutlaneviloc amopanjtla, annauhcampa ie moquetzquetl aoiequena ychocaia.

Ahuja annehoaia njiocoloc ãnoteuhoa eztlamjiaval, ailhujcolla, njciavicaia, teutivalcoia.

Ahuja annotequjoa navalpilli aquítlanella motonacaiouh ticiachjuhquj tlacatl achtoquetl çan mitziapinavia.

Ahuja canacatella, nechiapinavjia anechiayiavelmatia, anotata inoquacujllo oceloooatl aia.

Ahuja tlallocana xivacalco aia quizquj aquamotta, acatonal aia.

Ahuja xjianovia, nahuja xjiamotecaia ay pojauhtla, aiauhchicavaztica, aiavicalo, tlallocan aia.

Aoanacha tozcuecuexi njiaializquj, aia ychocaia.

Ahuja queiamjca xinechivaia temoquetl aitlatol anjqujia ilhujq̃tl, tetzauhpilla njiaializquj aia ychocaia.

Ahuja nauhxiuhticaia itopanecaviloc aioc inomatia, ay motlapoalli, aiaximovaia iequetzalcalla nepanavia ei yascaña teizcaltiq̃tl.

Ahuja xjianovjia ahujia xjiamotecaia aipuohtla, aiauhchicavaztica, aia vicallo tlalloca.

Teteo innan icuje

Ahuja coçahuje xuchitla oiacueponca ichoa tonana teumechaue moqujcican tamovanchan, avaiie, avajia, yiao, yia, yieo, aie, aie, aij, aiiaa.

Coçauje suchitla, oiamosocha ichoa tonana, teumechaue moqujcican tamovanchan, ohoayia, ahoayia, yiao, yia, yieo, aie, aie, ayia, ayiaa.

Ahuja iztac suchitla, oiacuepõca ichoa tonana teumechaue moqujcican tamoanchan, ohoayia, yiao, yia, yieo, aie, aie, ayia, ayiaa.

Ahuja iztac suchitla, oiamosucha ichoa tonana,

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mother, with the thigh skin of the goddess painted on her face, departed from Tamoanchan.

She hath become a goddess, upon the melon cactus, our mother Itzpapalotl.

Thou hast seen, in the nine dry plains, the deer's heart on which was fed our mother Tlaltecutli.

Once again with chalk, with feathers is she pasted. In the four directions hath the arrow shattered.

They saw thee turn to deer in the land of the gods Xiuhnel and Mimich.

Song of Chimalpanecatl and Tlaltecaunanaotl.

With his shield was he born of the maid a great war chief. With his shield was he born of the maid a great war chief.

On Coatepetl he became chief; among the mountains he put warrior's paint upon his face and on his shield. None, in truth, could best him. The earth did quake when he put warrior's paint upon his face and on his shield.

Song of Ixcoçauhqui.

In Tzonmolco, my fathers, shall I withhold thy due [captives]? in Tetemocan shall I keep back thy due [captives]?

In Mecatlan,[15] my lords, doth the yucca [drum] roll. In Chicueyocan, the sorcerers' house, the masked one hath come down.

At Tzonmolco they have started intoning the song; at Tzonmolco they have started intoning the song. But why come they not forth? Why come they not forth?

In Tzonmolco let men be given me. Day hath come, day hath dawned. Let men be given me.

In Tzonmolco the Xoxol song hath ceased. Without labor hath he been given wealth, hath he won the rank of chief. By his grace come [all] wonders.

Little woman, give the supplication. Cloud house woman, pray before the gates.

Song of Mimixcoa.[16]

From Chicomoztoc he set forth.

teumechaue moqujcican tamohoanchan, ohoaya, ahoayia, yiao, yia, yieo, aie, aie, ayia, ayiaa.

Ahujia ohoia teutl ca teucontli pacatona, aia itzpapalotli, ahoayie, ahoayia, yiao, yia, yieo, ayiaa.

Ao, avatic iaittaca chicunavixtlavatla maçatl yiollo, ica mozcaltizquj tonan tlaltecutli, aiao, ayiao, ayiaa.

Ahoie iancujc tiçatlan, ie iancujc yhujtla, oiapotoniloc inavicacopa acatl xamantoca.

Aho, maçatl mochiuhca teutlalipan mitzjianoittaco ichoa xiuhnello ichoa mjmjcha.

Chimalpanecatl icujc
yoan tlaltecaoananotl.

Ichimalipa chipuchica veia mjxiinujloc iautlatoaia ichimalipa chipuchica veia, mjxihujloc, iautlatoaia.

Cohoatepec tequjva tepetitla, moxaiavaltcuetuel, aiaquj nelli moqujchtivivi tlalli cuecuechivjia aqujmoxaiaval teuetella.

Ixcoçauhquj icujc.

Hujia, tzonmolco notavane ie namechmaiapinauhtiz tetemoca ie namechmaiapinauhtiz.

Aoncan mecatlan notechoan icpotl mjmjlcatoc chicuciocan navalcalli, navalli temoquetlaia.

Hujia tzonjmolco cujcotipeuhque, aia tzomjlco cujcatipeuhque, aia, iztleicana val, moquizcavia iztleicana valmoquizca.

Hujia tzonjmolco macehoalli maia temacovia, oiatonaquj, oiatonaquj macevalli maia temocovjia.

Hujia tzonjmolco xoxolcujcatl cacavantocia aiavjia mocujltono aciton tecujel moteicnelil mavietli.

Hujia cihoatontla xatenonotzaia ayiauhcalcatl qujiavatla xatenonotza.

Mimjxcoa incujc.

Chicomoztoc qujnchoaquj canj aneponj, çanj, canj, teiomj.

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[15] The context favors [illegible], though the Aztec here is obscure.

[16] In the Real Palacio MS a gloss says that the two opening stanzas contain Chichimec words. In ibid., the last stanza begins the next song ([illegible]), where its content logically places it.

From Tziuactitlan he set forth.

538 I came down, I descended, I came down with my thorny arrow. I came down with my thorny arrow.

I came down, I descended, I came down with my hunting net.

I have seized him with my hand, I have seized him with my hand, I have seized him with my hand, and he is seized with [my] hand.

On the ball court the *quetzalcoxcoxtli* sang, and Cinteotl answered.

Song of Xochipilli.

Now our friend singeth; now the *quetzalcóxcoxtli* singeth at night—the Red Cinteotl.

Let the god of twilight hear my song; let the god of the thigh skin face painting hear my song. Let Cipactonal hear my song.

My order I send to the priest of Tlalocan.

To the priest of Tlalocan I make my command.

I came to the cross roads, I, Cinteotl. Where shall I go? Which road shall I follow—

Priests of Tlalocan, gods of rain?

Song of Xochiquetzal.

From the land of mist and rain I came, I, Xochiquetzal, circling down from Tamoanchan's edge.

He wept, the priest Piltzintecutli; he sought Xochiquetzal. I must go to the land of corruption.

Song of Amimitl.[17]

He hovereth about the ducks, he hovereth about the ducks.

With his eye he followeth the small ducks. He hovereth about the small ducks.

Tzivactitlan qujnevaquj canja aueponj, çanj, çanj, teiomj.

Oia mjtemoc, oia mjtemoc, oiaica njtemoc notzivaqujmjuh, aiaica njtemoc notzivaqujmjuh.

Oia njtemoc, ioa njtemoc, oiaica njtemoc nomatlavacal.

Niqujmacuj, njqujmacuj, yoaia njqujmacuj, njqujmacuj yoan ja aiomacuj.

Tlachtli icpac aia, vel in cujcaia quetzalcoxcoxaia, qujnanqujlia cinteutla, oay.

Suchipilli icujc.

Ie cujcaia tocnjvaia, ohoaia, ieu, ie cujcaia, ie quetzalcoxcoxa ioaltica tlaocinteutla oay.

Çan qujcaquiz nocujc ocoialle teumechaue oqujcaquiz nocujca in cipactonalla atilili ohoayia.

Aiao, aiao, aiao, njtlanavati .. tlallocan tlamacazquj, ayiao, aiao, aiao.

Aiao, aiao, aiao, tlallocan tlamacazquj nitlanavati ay, ayiao, aiao.

Ao çanj vallacic, vtli nepanjvia, çanj cinteutla campa, ie noiaz, campa vtli njciatocaza oay.

Aiao, aiao, aiao, tlallocan tlamacazquj, qujavi, teteu, ayiao, aia, aiao.

Sochiquetzal icujc.

Atl aiavica njsuchiquetzalli tlacia njvitzaia motencaliva tamoanchan oay.

Ie qujtichocaia tlamacazecatla piltzintecutlon quj iatemoaia ieo tochiquetzalla xoiavjia ay topanjaz, oay.

Amjmjtl icujc

Cotivana, cotivana, calitotochmanca, huja, yialimanjco, oqujxanj, manjco, tlacochcalico, ohoayia ayia, matinjcaia, matonjcalico, ohoayiaia, çana, çana, aiovecanjvia, çana, çanaio, vecanjvia, yia, yia, yiehoaia, çana, çana, iovecanjvia.

Ie nocujlivaia, njvaia, njvaia, njvaia, aicanauh, njvahoaia, njhoaia, aicanauh

Tlaietotoca, ie canauhtzinj, tlaixtotoca, ie canauhtzinj, aio aia, yvaian, ie canauhtzinj.

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[17] A gloss in *ibid.* says that this song is Chichimec.

The obsidian banner is my joy, the obsidian banner is my joy, the obsidian banner is my joy.

Song of Otontecutli.[18]

In the shield-shaped tree he who fell was upheld. In Nonoalco the cactus fruit, the cacao pod, falling, was upheld.

I am a Tepanec, a jeweled bracelet. I am Quetzalcoatl, a jeweled bracelet.

Where does it blossom? Where does it open?

In nearby Otomí land, O Mexicans, was he offered as a victim; in nearby Otomí land, O Mexicans.

With his painted shield was he offered as a victim in a nearby land, O Mexicans.

Song of Aiopechtli.

There in her home [the goddess] Aiopechcatl, with child, gave birth.

There in her home [the goddess] Aiopechcatl, with child, gave birth: there in her home the children were born.

Come hence, come hence, O newborn babe, come hence.

Come hence, come hence, O precious one, come hence.

Song of Cihuacoatl.

The eagle, the eagle, Quilaztli, with serpent blood painted, with eagle plumes crowned, is protectress of the Chalmeca and [goddess] of Colhuacan.

The maize is our hands and our feet in the field of the god, who resteth upon her rattle board.

Maguey thorns, maguey thorns rest in my hand; maguey thorns rest in my hand. In the field of the god she resteth upon her rattle board.

The grass bunch resteth in my hand. In the field of the god she resteth upon her rattle board.

Aumei quauhtli,[19] our mother, goddess of the Chalmeca, deliver me with the dread dart of thorns. It is my son Mixcoatl.

Aueia itzipana nomahujlia aveia itzipana nomavilia, aveia itzipana nomavilia.

Otontecutli icuic.

Onoalico, onoalico pomaia, yiaia, ayio, ayio, aia, aia, aia, ayio.

Chimalocutitlana motlaquevia avetzinj, nonoalco, quanochitla, cacavatla, motlaquevia, avetzinj.

Nitepanecatl aiacuecuexi niquetzalcoatly, aia cuecuexi.

Cane, caia itziueponj, cane, caia, itziveponj.

Otomjco, noioco, navaco, mexicameia iavilili noioco navaco, mexicameia.

Achimalicaiaxo, xavinoquija, vilili, noioco, navaco mexicameia.

Aiopechtli icuic.

Cane cana ichan, aiopechcatl coçcapantica mjxjuhtoc.

Cane cana ichan aiopechcatl coçcapantica mjxiuhtoc cane ichan chacaiolivaia.

Ai valmevaia via, xiva, xivalmevaia aviaia iancujpilla, xjvalmevaia.

Ahujia xivalmevaia, via, xiva, xihoalmeoaia cozcapilla, viualmeoaia.

Cihoacoatl icuic.

Quavi quavi, qujlaztla cohoaztica xaiaoaloc vivia quavivitl vitzalochpan chalima, avevetl iecolhoa.

Huja tonaca acxoima centlateumilco chicavaztica, motlaquechiaca.

Vitztla, vitztla nomac temj vitztla, avmac temj, açanteumjlco chicavazti motlaquechiaca.

Mallinalla, nomac temi, açâteumjlco chicavaztica motlaquechinca.

Aumej quauhtli ic tonan aia chalmeca tecutli, aitzioac imavitzla nechiatetemjli, ichoa nopiltzin aia mjxcoatlan.

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[18] A gloss in ibid. says that the first stanza is Otomí.

[19] A gloss in ibid. has [illegible] [illegible] [illegible].

538 Our mother, warrior [woman], our mother, warrior [woman], deer of Colhuacan—they have pasted feathers upon her.

Day hath dawned; war is heralded. Let [captives] be dragged down and the land wasted. Deer of Colhuacan, feathers have been pasted upon her.

Eagle feathers are thy array; thy array is of one who fighteth boldly in war.

Behold the Song Chanted Every Eight Years when Water Tamales Were Eaten.

The flower of my heart lieth burst open, the lord of the night.

She hath come, she hath come, our mother, the goddess Tlaçolteotl.

Cinteotl is born at Tamoanchan, the flowery place, on the day ce xochitl.

Cinteotl is born in the place of rain and mist, where the children of men are made, where the jeweled fish are sought.

Day is here, it hath dawned. The varied spoonbills taste [flowers] where the flowers grow.

Here on earth, in the market place, thou appearest. I, the prince, I [am] Quetzalcoatl.

Let the trees flower in joy among the various spoonbills. Let the spoonbills [fly in joy]. Hear the words of our god; hear the song of the spoonbills. Shoot not at thy brother, the dead; use not the blow gun on thy brother.

I shall bring my flower, the maize flower, the white flower, from where flowers grow.

He playeth ball; old Xolotl playeth ball in the ball court of the sorcerer. Xolotl playeth ball—lord of the precious stones. See if Piltzintecutli resteth in the house of darkness, the house of night.

O Piltzintli, Piltzintli, with yellow feathers art thou pasted over. On the ball court thou placest thyself, in the house of night.

The tradesman, the tradesman Xochiquetzal, he who ruleth and governeth in Cholula. I fear in my heart, I fear in my heart that Cinteotl will not come. Let us go to the house of the bishop, the merchant, him of Chacallan. Blue ear plugs are his wares. Blue bracelets are his wares.

Ia tonanj, iauchioatzin, aia tonan iauchihoatzin, aia imaça colivaca ihujtlaipotocaia.

Ahujia ie tonaquetli, iautlatocaia ma nevilano tlaca cēpoalihuiz aia inmaca colihoacā ihujtlaipotocaia.

Ahujia quavivitl amoxaiavallj onavjia ie coiametla moxaiaivalli.

Izcatquj, in cujcatl chicuexjuhtica mehoaia, in jquac atamalqualoia.

Suchitl noiollo cuepontimanja; iehoa cojoalle, vaia, oovaiaie.

Iecoc ie tonan, iecoc ie teutl tlaçulteutl oaia, oovaiaie.

Otlacatquj cententeutl tamjioanjchan njxochitli cacanj, ce ixuchitli iantala, iantatā, ayiao, ayiave tililiiao ayiaue, vayiave.

Otlacatquj centeutl, atl, iaiavicanj tlaca villachivaloia, chalchimjchvacan, yiao, iantala, iantanta, ayiao aiave tililiiao, aiyaue, oayiaue.

Oia tonazquj tavizcallevaia, matlachichinaia nepapā quechol, suchitlaca, yiantalan, yiantata, ayiao, ayiaue tililiiao, ayiaue, oayiaue.

Tlalpan timoquetzca tianquiznavaquj anjtlacatla njquetzalcoatla aiantala, iantanta, ayiao, ayiave, tililiiao ayiaue oayiaue.

Maia avjialo suchinquavitl itlanj nepapan quecholli maya in quecholli xjccaqujia tlatoaia in toteuh xiccaqujia, tlatoaia iquechol amach ieva tomjcauh tlapitza amach iehoan tlacaloaz ohoao.

Aicoho, yiayia çani qujiecavizca nosucha tonacasuchitli ie izqujsuchitla suchitlaca, yiaa.

Ollama, ollama viuexolotl navallachco ollamaia xolutl chalchiuecatl xiqujtta mach, oia moteca piltzintecutli yoanchan, yoanchan.

Piltzintle, piltzintle, tocivitica timopotonia tlachco timotlalia, yoāchan, yoanchan.

Oztomecatla, yiaue, oztomecatla, suchiquetzal qujmama, ontlatoa chololian, ayie, ayio, oie ma njnoiol, oie ma njnoiol, aoiaiecoc, centeutl ma tivjia obispo, oztomecatl chacalhoa xjuhnacochtla, iteamjc ximaquiz tlaiteamjco, ayie, ayio.

The sleeper, the sleeping one, sleepeth. I have rolled him up with my hand. Here is the woman. I am the sleeper.

Song of Xipe totec Iouallauan.

O Iouallauan, why dost thou mask thyself? Put on thy disguise. Don thy golden cape.

My god, thy precious water hath come down from Coapan. It hath made the cypress a quetzal. The fire serpent hath been made a quetzal serpent. Want hath gone from me.

Mayhap I shall die and perish—I, the tender maize. Like a precious green stone is my heart, [yet] I shall see gold in it. I shall be content if first I mature. The war chief is born.

My god, [give me] in part plenteous tender maize. Thy worshipper looketh toward thy mountain. I shall be content if first I ripen. The warrior chief is born.

Song of Chicome coatl.

O seven ears, arise, awake. Our mother, thou leavest us now; thou goest to thy home in Tlalocan.

Arise, awake. Our mother, thou leavest us now; thou goest to thy home in Tlalocan.

Song of Totochtin Tezcatzoncatl.

At dread Colhuacan the chief hath his home.

In the palace the god Tezcatzoncatl was consumed. He wept; it might not be. The god was consumed. He wept.

In the palace the god Axalaco was consumed. He wept; it might not be. The god was consumed. He wept.

Song of Atlaua.

I am he from Chalman. I am he from Chalman—the broken fast, the disc head device.

[I am] thy branch of fir, Quilaxteotl; [I am] the old goddess, thy branch of fir.

Cochina, cochina, cocochi, ie njcmaololonjcanj, ie cihoatl njcochina yico, oaico yho, yia, yia.

Xippe icujc, totec iovallavana.

Ioalli tlavana, iztleican, timonenequja xjiaquj mjtlatia teucujtlaquemjtl, xjcmoquenti quetlovjia.

Noteuhoa chalchimmama tlacoapanaitemõa, oiquetzallavevetl, ayquetzalxiujcoatl nechiaiquj nocauhquetl ovjia.

Ma njiavjia, njia, njiapoliviz aiyoatzin, achalchiuhtla noiollo, ateucujtlatl nocoiaittaz noiolcevizquj tlacatl achtoquetl tlaquavaia otlacatquj iautlatoa quetlovjia.

Noteuhoa centlaco xaiailivizçonoa yioatzin motepeiocpa mjtzvalitta moteuhoa, vizqujn tlacatl achtoquetl tlaquavaia otlacatquj iautlatoaquetl ovjia.

Chicome coatl icujc.

Chicomolotzin, xaiamehoa, ximjcotia acatonan titechicnocaoazquj tiiavjia muchi tlallocan novjia.

Xaiamehoa ximjçotia acatonã titechicnocavazquj tjiavjian mochan tlallocan, novjia.

Totochtin incujc tezcatzõcatl.

Iiaa, yia, yia, yia, ayia, ayio, ovjia, ayia, ayia, ayia, yia, yio, vjia, ayia, yia, ayia, vjia, yio vjia.

Colivacan, mavizpan atlacatli chana, yio, ayio, yia, yio.

Tezcatzoncatl tepan teutl, macoc ie chocaia, avjia, macaivi teutl, macoc yie chocaia.

Huja axalaca tecpan teutl, macoc yie chocaia macaivi teutl, macoc yie chocaia.

Atlahoa icujc.

Huja njchalmecatl, njchalmecatl neçavalcactla, oljia quatonalla, olia.

Veia, veia, macxoiauh quilaxteutl illama njmacxoiauh.

538 I name thee lord of reeds. On the shield is blood drawn. I name thee lord of reeds.

That none are my arrows is my boast. The reed is my arrow; the hollow reed is my boast.

In Tetoman the priest Tetometl began life. Now he is a quetzal bird, that I may nourish him.

Opochtli is my god, Atlaua,[20] that I may nourish him.

Nimjtzacatecunotzaia chimaltiepac moneçoia njmjtzacatecunotzaia.

Aiac nomjuh timalli aitollaca acatl nomjuh acaxelivi timalli.

Tetomac amoiolcana tlamacazquijn tetometl, açan axcan ie quetzaltototl njciiaizcaltiquetl.

Iiohuchi noteouh, atlavaquetl njciiaizcaltiquetla.

Song of Macuilxochitl.

From where flowers stand, I have come, the priest, red lord of eve, and thou, my grandmother, goddess with the thigh skin painting, lord of dawn, priest, red lord of eve.

God of omens [Uitzilopochtli], my lord Tezcatlipoca, Cinteotl shall reply to them.

In Tezcatzonco hath the warrior, the rabbit [god], started life. My lord made him. I shall restore to him, I shall make [the fire] on the mountain of Mixcoatl, in Colhuacan.

Singing, I beat the small mirror, the small mirror which came from Tezcatzonco.

Macujlxuchitl icuic.

Ayia, iao suchitl icaca vmpa njvitza tlamacacecatla tlamocoioaleva, ayia, yiao, ajvinti nocicaia teumechave, oia, iao, tlavico, iacallea tlamacacecatlo tlamocoioalea.

Tetzauhteutla notecujo tezcatlipuca qujnanquilican cinteutla oay.

Tezcatzonco moiolcan ayiaquetl yiatochin qujiocus noteouh niqujiatlacaz, njqujiamamaliz, mjxcoatepetl colhoacan.

Tozquivaia, njctzotzonjiao, in tezcatzintli tezcatzintli tezcatzocoiechoa, tzonitapalatiati, tlaocxoconoctliaho, a.

Song of Yiacatecutli.

Unknown to me was [war] heralded. Tzocotzontlan hath declared it—Tzocotzontlan, unknown to me, hath heralded it.

Pipitlan hath declared it; Pipitlan, unknown to me, hath declared it. Cholotlan hath declared it. Pipitlan, unknown to me, hath declared it.

I sought maize. With much labor my priests brought me the heart of water from the place where sand is scattered.

In the basket of precious stones I burn myself. With much labor my priests brought me the heart of water from the place where sand is scattered.

Iiacatecutli icuic.

Anomatia aitoloc, anomatia, aitoloc tzocotzontlan aitoloc tzocotzōtla anomatia aitoloc.

Pipitla aitoloc, pipitla anomatia aitoloc cholotla, aitoloc pipitla anomatio, aitoloc.

Tonacajutl, njcmaceuh açan axcan noquacujllo atl jiollo, nechvalia vicatique xalli ytepeuhia.

Chalchiuh petlacalco njnatca açi axcan noquacujllo, atl jiollo nechvaliavicatiaque xalli itepeuhia.

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[20] The line [illegible] quoted, in *ibid.*, is lacking in the *Florentine Codex*.

Account of What the Women Did There at the Temples.

Behold the life of the priestesses whom [their mothers] vowed [to service] there in the great temple.

In this manner they put them [into the temple], when yet very small—perchance after [they were] already twenty days or forty days [old]. And thus they took them; thus they left them there. Only they went carrying them; they went in the arms of their mothers. And then they went with their brooms which went filling the arms of the children; and they bore their incense ladles and *copal* [incense]. Not yet was there fire [in the ladle]; wherever the old priest so disposed, there would the incense ladle be used.

And when she had gone to dedicate the little girl, she thereupon took her away. She left there only the incense ladle and the *copal* [incense]. And this old priest then admonished the mother that she not lose her child through neglect, and that [the child] not fail to go to leave the brooms and the *copal* [incense], or wood shavings, every twenty days there at the tribal temple.

And when already discreet, when already a maiden, purely of her own will she went into the tribal temple. And purely of her own will she performed the veiling [ceremony] and also went taking with her the incense ladle and *copal* [incense].

And when she was a grown woman, if this priestess was asked [in marriage], and if the words were well spoken, and if the fathers and the mothers and the lords of the suburb agreed, thereupon were a number of things bought. They bought quail, and *copal* [incense], flowers, tobacco, and an incense ladle. And food was bought.

Then this priestess forthwith went to perform the veiling [ceremony] and took with her all that had been bought, as hath been told. And for her performing of the veiling [ceremony there was] a cape called *tlacaquachtli*, which had many heads [worked upon it]. Thereupon they laid out a large cape, the *quachtli*. Then they set forth the offerings in a reed vessel; here they placed the gifts that they might

Imelaoaca in quenjn tlatequjpanoaia cioa in vmpa teupã.

Izcatquj, in innemiliz in cihoatlamacazque, injc qujnnetoltiaia in vmpa vej teupan.

Injc qujncalaqujaia, oc vel tepitoton, aço qujn ic cempoaltia, anoço qujn ic vmpoaltia. auh injc qujnvicaia, injc qujmoncavaia, çan qujnnapalotivia, çan inmac ietivj in innanvan, auh njman impopouh ietivia, in pipiltotonti inmac tentivia, yoan intlema qujtquja, yoan copalli aiatle vnietiuh tletl qujn iehoatl qujmatia in iehoatl quacujlli in campa monequiz in tlemaitl.

Auh in ocõnetoltito in cihoapiltontli njman ic qujvica: çã isquich in vmpa concavaia in tlemaitl, yoan in copalli: auh in iehoatl, in quacujlli njman qujvalnanotzia, in nantli injc amo qujxiccaoaz in jconeuh yoan injc amo tlaxiccaoaz, injc qujcaoatiuh in popotl, yoan in copalli, anoço tlaxipeoalli, in cecempoaltica in vmpa calpulco.

Auh in iquac in ie movelitta in ie ichpuchtli, çã monomaviaia in calaquja, in calpulco: yoan ça yiollotlama in teisquentiaia, no qujtqujtiuh in tlemaitl in copalli.

Auh in iquac in ovelmaçic cihoatl, intla ie itlano, in iehoatl in cihoatlamacazquj, auh intla vel omotlali in tlatolli intla ocenque, in tetahoan, in tenanhoan in tlaxillacaleque in pipilti, njman ie tlacocohoalo qujcohoa, in çolin, yoan in copalli, in suchitl, in jietl, yoan in tlemaitl, yoan mocohoaia tlaqualli,

njman in iehoatl in cihoatlamacazquj njman ie ic iauh in teisquentiz qujtquj in jxqujch omocoocah, in omjto, auh injc teisquentiaia in tilmatlj itoca tlacaquachtli, tzotzontecomaio, njmã ie ic contlalia in cenca vej tilmatli in quachtli, njmã ie ic tlamana acaquauhcaxtica, vncan contlalia in ventli in quil-

793 consult—fast foods of only three *tamales*. Thereupon they offered a wooden vessel filled with only five [262] *tamales*, and a sauce perchance of turkey or of duck, which they had gathered together as food.

viaia tlacatlaqualli çan etetl, in tamalli, njman ie ic conmana, in quauhcaxitl vncan tentiuh, çan macuiltetl in tamalli, auh in mulli, aço totolin, anoço canauhtli, in qujnamjctiaia tlaqualli.

Here Endeth the
Part of Book II
Called the
Appendix.

Nican tlami in icotonca
inic vme amuxtli
yn itoca apendix.

3: Sahagún NU7 Aztec NU7
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[For organized ceremonial, see category 116, pp. 1-39; 41-158; 161-192; 201-203.]